

FIFTY-SECOND
ANNUAL REPORT

OF THE

Hawaiian Historical Society

FOR THE YEAR 1943



Honolulu, Hawaii
Published December, 1944

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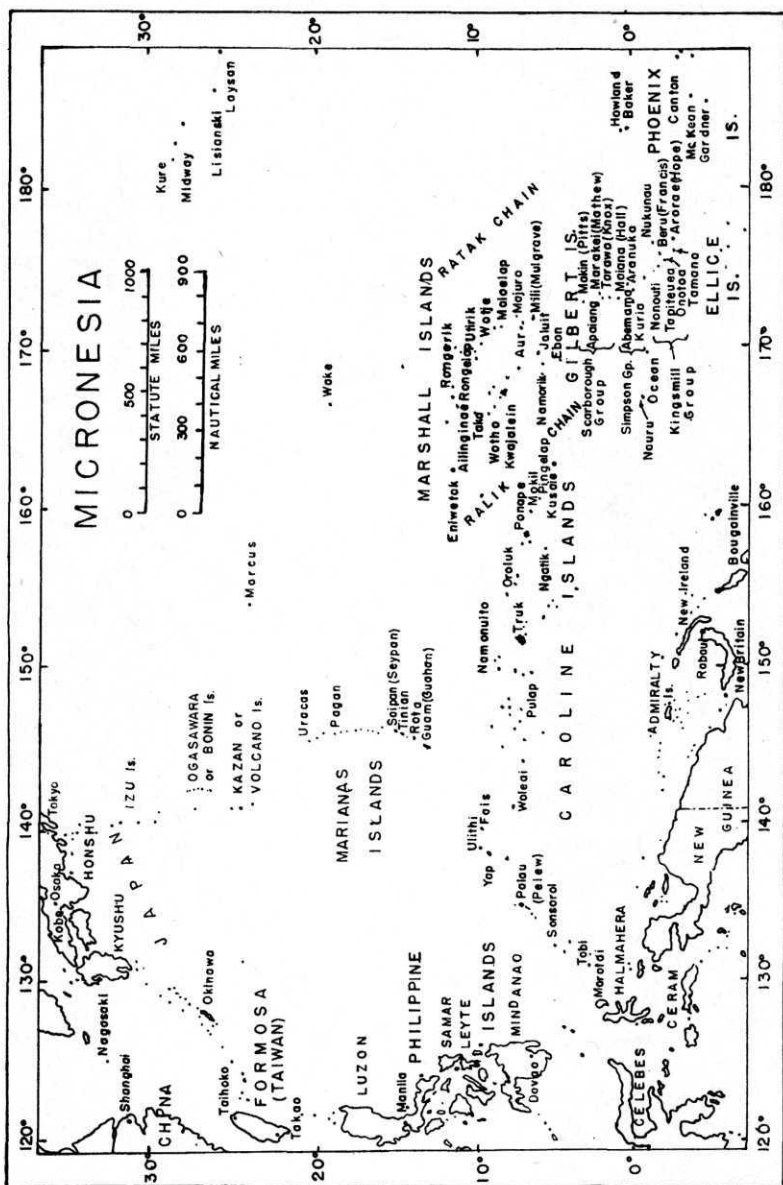
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Lectures On Micronesia

By REV. L. H. GULICK, M. D.

INTRODUCTION

The current interest in Micronesia coupled with the scarcity of detailed descriptions available about this area has prompted the reprinting of these lectures. They were published in the following issues of *The Polynesian*: I—The Ladrone and Caroline Islands, November 17, 1860; II—Ponapi and the Ponapian, November 24, 1860; III—Kusaie and the Kusaie, December 8, 1860; IV—The Marshall Islands, December 22, 1860; V—The Gilbert Islands, January 5, 1861.

These lectures were prepared by Luther Halsey Gulick immediately upon his return to Honolulu from eight years of missionary work on Ponape and Ebon. From evidence gleaned in the contemporaneous newspapers, it is apparent that only the first three lectures were delivered before an audience—two at the Fort Street Church and one at the Bethel. It is not clear why the last lecture ends so abruptly. Possibly the concluding paragraphs were omitted because of lack of space in that issue of the newspaper.

In the present printing certain obvious typographical errors have been corrected, for there seems no good reason to perpetuate these mistakes. Place names have been left undisturbed, if their spelling is sufficiently like that in common use today to cause no confusion. Footnotes have been used to identify places now called by totally different names. For this purpose Brigham's *Index to the islands of the Pacific Ocean* and Captain Bryan's *Pacific War Atlas* have been consulted.

Dr. Gulick was well qualified to speak on Micronesia. The eldest son of the Rev. and Mrs. Peter J. Gulick, he was born in Honolulu on June 10, 1828. At eleven years of age, he left Hawaii to receive his education in New England. He was both a medical doctor and an ordained minister when he returned in 1852 as one of the little group who were to start the Christian missions in Micronesia. Dr. Gulick and his associate, the Rev. A. A. Sturges, pioneered the work on Ponape. With them was the Hawaiian helper Kaaikaula. The third member, the Rev. B. G. Snow, went to Kusaie, accompanied by his Hawaiian assistant Opunui.

In 1859 Dr. Gulick was transferred to Ebon to start the mission in the Marshall Islands with the Rev. George Pierson. Thus when Gulick's health failed as the result of overwork in

the trying climate and he returned to Honolulu with his wife and children in October, 1860, he had had eight years in the Caroline and Marshall Islands.

Dr. Gulick spent the rest of his life in mission work. He became corresponding secretary of the Hawaiian Board of Missions upon its reorganization in 1863. Later he served the American Board of Commissioners for Foreign Missions in the United States and in Europe, chiefly in Italy. After that he was special agent for the American Bible Society in the publication and distribution of the Scriptures in Japan and China. He died at the home of his son Dr. Luther Gulick at Springfield, Massachusetts, on April 8, 1891.—B.J.

LECTURE I

THE LADRONE¹ AND CAROLINE ISLANDS

Micronesia is a portion of that part of the world's surface which was first called the Third World and which is now generally known as Oceanica.

In the progress of geographical and ethnological knowledge Oceanica has been divided into five districts; *Polynesia* to the East, comprehending the Sandwich, Marquesas, Society, Hervey, Friendly, New Zealand, and Samoan Groups; *Melanesia* to the South, including the Fiji, New Hebrides and Solomon Archipelagoes, with New Guinea, inhabited as the name indicates by black races; Australasia to the South of Melanesia, including New Holland (Australia) and its dependencies; then to the West Malaysia, inhabited principally by the Malay races, which embraces the East Indian Islands; and finally, and centrally, *Micronesia*, fitly termed, for it is the region of small islands.

Micronesia extends from long. 130 to 180 E. from Greenwich, and from lat. 3 S. to 21 or 22 N., excepting only the S. W. corner of the parallelogram, trenched upon by the Melanesian Islands.

Four large archipelagoes embrace nearly every island of Micronesia. In the South East corner of the Micronesian parallelogram lies a chain of fifteen low atolls extending through seven degrees of latitude both north and south of the Equator, and called the Gilbert (improperly Kingsmill) Islands. This group sustains a population speaking one language, and numbering between forty and fifty thousand.

A little to the northwest of the Gilbert Islands lie the thirty atolls of the Marshall Archipelago, extending as far north as latitude 12. They lie in two chains of fifteen atolls each, running in northwest and southeast direction, the eastern chain

¹ Marianas Islands.

being the Ratak and the western the Ralik Islands. The Ratak and Ralik islanders speak nearly the same language and number together perhaps 10,000.

The Caroline Islands stretch from long. 130 E. to 165 E., the greater number of them being formed between the parallels 5 and 9 N. There are forty-eight islands of this archipelago, forty-three of which are low, coralline, and five are basaltic, with a large coral element about them. This range of islands sustains perhaps 25,000 people. Many different dialects are spoken on its widely separated islands, though they are evidently dialects of the same mother tongue, and are strongly allied to the Marshall Islands dialect, and even to the language spoken on the Gilbert Islands.

The Ladrone Islands are all basaltic, about sixteen in number, and some of them very small. The chain runs nearly north and south, between the meridians 145 and 147 E. and from lat. 14 to 21 N. The most southern island, as also the largest and the best known, is Guam, probably more properly called Guahan. Guam and Seypan are at present the only inhabited islands of the group, numbering perhaps four thousand souls, who are however the descendants of Spanish and Philippine Islands ancestry mingled with native blood.

THE LADRONE ISLANDS

This group was the earliest discovery of the civilized world in Micronesia, and indeed in the Pacific Ocean. Magalhaens (Magellan) came upon the islands of Tinian and Seypan March 6, 1521, on the first voyage across the Pacific from Mexico. His crew spoke of the discovery as "the islands of the Lateen sail," it having been the first view they had of this triangular sail so universal through Micronesia and all Polynesia. Magalhaens named the people "Ladrones," robbers, from their thievish propensities, though these were no greater than on most islands, and the Roman missionary, Le Gobien, informs us that they abhorred thieving! The same credible historian of these islands informs us that they did not know what fire was!

They are reported as having been very numerous when discovered. The figures vary greatly from 73,000 to 300,000. Here were first seen those gigantic proas, that then, as now in the Marshall and western Caroline Islands, made marvellous voyages, sailing with great rapidity and very close to the wind. Their houses were large and high, divided into apartments, "the whole raised a story from the earth and supported upon pillars of stone. Besides these dwelling houses they had others for their canoes, built likewise on large pillars of stone, one of which was capable

of holding four of the largest canoes. This account is fully confirmed by the massive and almost colossal remains of buildings which have been formed in the islands of Tinian and Rota." —[Prichard's *Researches*].

The people were mild, mercurial, licentious. They preserved and adored the bones of their ancestors, as many Micronesian people do to this day, while all of them worship the spirits of their ancestors. The historians speak of three castes among them, the nobles, the half nobles, or sons of the nobles, and the plebians, and these classes are to this day preserved throughout the greater number of the Marshall and Caroline Islands.

The descriptions given of their physical appearance shows them allied to Micronesians of the present day, particularly to the Caroline Islanders. No accessible portions of their language have been published, but it is said to have had many relations to the Tagala dialect of the Philippine Islands, to which all the Micronesian and Polynesian dialects have a palpable correspondence.

These islands produced originally, it is said, rice, maize, cocoanut, areca nut, the cyca, dogdog, rima, and since then the orange, citron, mango, guava and grape have been introduced, together with the stag, hog, goat, horse, ass, and cats, and dogs, and fowls.

The Ladrone Islands were frequently touched at by the Spanish Navigators as they crossed the Pacific in the N. E. trade wind zone from New Spain, as it was then called, or Mexico, to their possessions in the East Indies. In 1564 Legaspi formally proclaimed possession on behalf of Spain, though no active steps were taken towards rendering it effective till more than a century later.

In 1663 two independent movements were made toward evangelizing the islanders of the Pacific. A priest, named Jean Paulmier, in that year published *Memoires relative to the establishment of a Christian mission in the Third World, otherwise called the South Land*. He himself was a descendant of a native, probably of Madagascar, named Essemoric, who in 1504 was taken to France, and there married into the family of De Gonneville, the commander of the expedition. In the same year Diego Luis de Sanvitores addressed Philip IV of Spain regarding the more specific idea of a mission to the Ladrone, concerning which his mind was excited by having touched there in 1662. Philip IV. favored the proposition, and on his death in 1665 his widow, Maria Anna of Austria, carried it into effect, and consequently the group was called the Marian Islands.

In June, 1668, Sanvitores, with five other fathers and several

lay assistants, arrived at Guaham from the Philippines by the way of New Spain. They were received with great friendship by the natives. The next year 13,000 islanders were reported as baptised. The same year a zealous lay convert from Malabar, who had been wrecked there in 1638, was killed by the natives, showing the rapid rise of their animosities. Le Gobien, the historian of the mission, whose history is brought down to 1695, reports many miraculous occurrences connected particularly with Sanvitores. They were not, however, sufficient to subdue the natives' rising fear of being dispossessed of their homes and of the faith of their fathers. In 1670 Sanvitores was obliged to resort to the force of arms in propagating the faith on some of the Northern Islands. The same year Father Medina was killed, for forcibly or stealthily baptising infants on Seypan, a riot broke out on Guaham, and many were killed. Two forts were built, and it appears there were thirty-two troops to defend them. War raged forty days, and peace was made on condition that the natives come to Sunday services, observe the festivals of the Church and receive Christian instruction. [In] 1672 Father Sanvitores himself was killed by a man enraged that he should have baptised his infant stealthily and against his long known desires. Le Gobien reports 50,000 as baptised by the martyred father. Two hundred troops were soon after sent from the Philippines, and still others five or six years after, who were employed in quelling the various revolts of the people.

In 1680 Quiroga became Governor, a man of great energy and zeal, who had served with honor in the wars in Flanders—a most ominous fact for the natives. This Governor continued in power, with one or two slight interregnums, as late as 1695, when, according to Le Gobien, the work was finished and no opposition remained.

The natives, it need scarce be said, were, according to Le Gobien, reduced by Quiroga's military power. By 1695 they were so reduced and subdued that they were all removed to the two islands of Seypan and Guaham (Guam). Many, it is said by others, committed suicide from despair, and many fled southward to the Caroline Islands, where they spread such reports of the white man's cruelties that communication between the two archipelagoes ceased till in our own century it was again renewed.

An epidemic or two attacked the depressed remnant of the people soon after the commencement of the 18th century, and in 1710 it is reported there were only 3,539 left of that race who forty years before were so numerous and flourishing. In 1722 the English Clipperton reported the population as only 1,985.

Commodore Anson visited Tinian in 1742, and found not a solitary permanent inhabitant where there had been, it is said, 30,000. Kotzebue visited Guam in 1817, where he found a population of 5,386, only one family of which were of pure blood. Freycinet more thoroughly explored the group in 1819 than it had ever before been. He gives in his voyage a detailed and elaborate account of the group. Since then, in 1828 and in 1839, D'Urville visited Guam, of which he gives graphic sketches.

The Governor of Guam is in subordination to the Governor of the Philippine Islands. His general policy is not to encourage much intercourse with the foreign world, though whalers have gone there in considerable numbers within a few years. [In] 1855 or '56 the smallpox raged there and swept off many.

THE CAROLINE ISLANDS

Islands of this archipelago were first seen by Rocha, in 1526, and again in 1528. Saavedra, who first made the suggestion of a canal across the Isthmus of Darien, saw islands of this range, which have been supposed to be the Ulithi or McKenzie group; but like the last discovery, their location is uncertain. In 1543, Villalopos discovered what may have been the Palaos, or Pelew Islands, and in 1565 Legaspi saw still other islands. Drake saw islands in 1579 that he called the Island of Thieves, south of Eap.^{1a} Querosa saw what was very probably Ponapi in 1595. In 1625 the so-called Nassau fleet discovered what is supposed to be Eap and Fais. In 1686 Admiral Lazeano saw islands in this region whose position is unknown, but which he called the Caroline Islands, after the royal consort Charles II of Spain; and the whole range consequently received this name as it became known, though for a time there was an attempt to call it the New Philippines.

Knowledge of these islands grew upon the Spaniards of the Ladrone and Philippine islands, by proas which drifted to them; and in 1696 Father Clain of Guam wrote a short account of the Caroline Islands, which is found in the fourteenth volume of the *Lettres Edifiantes*. In 1705, Serano, on a visit to Europe, presented a chart of the range to Pope Clement XI., who consequently wrote to the Kings of France and Spain, urging that the natives be christianized.

The Jesuit College at the Philippine Islands therefore sent out a vessel with eighty-six men on board in November, 1710. They first discovered a small coral island to the southwest of Palao (Pelew) named Sansoral. Here Fathers Duberron and

^{1a} Yap.

Cortel, with fourteen lay missionaries, were in such haste to plant a crucifix that they went on shore contrary to the Captain's desire. The vessel was currented off and did not return for more than a month, when nothing could be learned of these first Christian martyrs on the Caroline Islands. Twice the succeeding year were vessels sent in search of the missing ones; the first time the island could not be found; the second the vessel sunk in a tornado and only two escaped.

In 1722, Father Cantova, of Guam, wrote a letter describing several Caroline Islanders who had drifted to his island during the year, and who had been converted by him, accompanying it with a chart and a detail of all he could learn of the Caroline Islands from his converts. This letter and chart were the best authority regarding these islands until the voyage of Lutke in 1828.

Fathers Cantova and Walter at last in 1731 accomplished their desires, and went on a mission to the Ulithi (generally spelt Oulouthy) Group. They remained here together three months, when Walter returned to Guam for assistance. Winds were adverse and he did not again reach Ulithi for more than a year, and when he did, he found that Cantova and all his attendants had been killed, from fear, it is said, on the part of the natives that their faith would be overturned. Doubtless the knowledge of what had been so ruthlessly accomplished on the Ladrone Islands affected the reception of whites on the Caroline Islands.

Palao, though long known to the Spaniards, had no place on the charts of the world till after 1783, when Capt. Wilson, of the *Antelope*, belonging to the East India Company, was wrecked there. He was received and cared for by Abe Thule, the King of the principal part of the group, with great kindness. Capt. Wilson remained here a year and then left with his crew in a vessel of their own construction. The King's son accompanied them to England, and there attracted much attention, but soon died. A large and very interesting volume was published by Dr. Keate, which to this day contains nearly all we know of that group, though more cannot in this connection be told than that the islands are basaltic, surrounded by a large reef, and that they sustain a population of perhaps 4,000.

In 1790 the East India Company sent McClure to Palao to reward the natives by taking them rich presents of foreign manufacture and of animals and seeds of valuable fruits. McClure became enamored of the island and returned twice afterward and made a stop of several months. But the romance soon subsided and he returned. The natives have since gone from bad to worse by their contact with the traders and few

whalers that have touched there. Had the bible been sent them in 1790, with proper ones to teach it, how different might have been their condition!

In 1832 the ship *Mentor*, of New Bedford, Capt. Barnard, was wrecked on Palao. After remaining a few months, a part of the ship's company left in two frail crafts, and after suffering much, were drifted on the small coral island of Tobi (Lord North's Island) which is the most southwest island of Micronesia, and lies close to the Melanesian Islands. The Captain soon effected his escape on a vessel, but seven were left to suffer almost incredible hardships for nearly two years. Five or six died of starvation and cruelty. Only two escaped, one of whom was Mr. Horace Holden, who afterwards published an interesting but harrowing narrative.

Eap (Lat. $9^{\circ} 35''$ N., Lon. $138^{\circ} 08''$ E.) is the second of the high islands of the Caroline range, counting from the west. It is a beautiful island, twenty miles in length. It was probably discovered by the Nassau fleet in 1625, and was only occasionally visited till 1836, when a vessel from Manila was cut off there. Roman Catholic missionaries, from Guam it is said, have settled there within a very few years. Much of interest is told about this group by Capt. Cheyne, in a volume published in 1852.

Wolea² (Ulie, Lat. $7^{\circ} 21''$ N., Lon. $143^{\circ} 58''$ E.) is the most noted of all the coral islands to the south of Guam. The lagoon is only about six miles across, and the population perhaps six hundred. In 1788 a native of this group set out with the purpose of rediscovering Guam, nearly six hundred miles distant, which had been known to their ancestors, and, strange to say, he found it. In 1797 Capt. Wilson, of the missionary vessel *Duff*, passed this, with several neighboring groups, on his return to England via Hongkong. The King visited Guam in 1807, and was there received so well, that a colony of his people have since established themselves on Seypan, to the north of Guam, and each year they make a voyage back and forth. This people are the navigators of the Western Caroline Islands. The trade they receive from the Spaniards at Guam is taken as far east as Truk (Hogolen), in Lat. $7^{\circ} 20'$ N., Lon. $151^{\circ} 43'$ E. Much of interest is told of this people, which would be a favorable centre for missionary efforts among a scattered but interesting people, on low islands east and west, who, though feared, have not, as far as I am aware, ever cut off a vessel. Their language is different from that of Eap on the West and of Truk to the east.

² Woleai.

Truk is a collection of basaltic islets surrounded by a large and distant reef. Its population is perhaps five to ten thousand, divided into many adverse tribes. Several low islands to the south and east speak nearly the same dialect and hold more or less frequent communication with it. There are also several large atolls to the north of Truk, but very sparsely peopled.

A large lagoon is found between Truk and Ponapi (Ascension Island), variously named on the charts, but called by the natives Oraluk, which should be explored, as several vessels have already been wrecked upon it, it being the most dangerous, because the least known of the Caroline Island reefs.

Ponapi and Kusaie (Ascension and Strong's islands) are the remaining of the five high islands of the Caroline range in its eastern limits, but they, together with the two large Marshall and Gilbert archipelagoes, remain for subsequent lectures.

LECTURE II

PONAPI AND THE PONAPIAN

Ponapi, also called Ascension Island, is perhaps the third in importance of the "high" or basaltic groups of the Caroline or West Micronesian Islands. The centre of the island is in lat. 6 55 N. and long. 158 25 E. It may have been first seen by Quirosa in 1595, on his voyage to the Philippines from Santa Cruz, after the abandonment of the unfortunate attempt to settle there. M. de Freycinet supposes the island seen to have been Hogolen,³ but the description given seems to be that of one large island with a circumference of thirty leagues, which much better corresponds to Ponapi than to Hogolen, to which M. Duperrey inclines.

Subsequently to Quirosa, the island was no doubt occasionally seen, but not reported. There is a native tradition of a boat's company having landed on the south side of the island, who had such peculiar skins they could only be killed by piercing their eyes. They were probably Spaniards clothed in mail. Several accounts speak of ships having been seen, when they were supposed to be islands rising up out of and subsiding into the sea. Such phenomena were much feared, and while they were in view people fled from the shores and the priests drank *ava* for the "spirits'" interposition until the dreaded objects disappeared. Twenty years ago there was in the Metalanim tribe a figurehead much resembling that of a junk, and the natives told the whites who saw it that it belonged to a vessel wrecked here, which first brought fowls to the island, and even

³ Truk.

to this day they give the names of the foreigners who landed from the vessel. One old chief of the Kiti tribe, not long since deceased, when but a young man, with more than usual boldness, went on board a passing vessel and received a China bowl and a copper tea-pot, which have been seen by an Englishman still resident on the island. A few Spanish silver coins and a silver crucifix were some years since discovered in the vaults of the celebrated ruins at Metalanim. A pair of silver dividers was once found in the ruin of an old house at Kiti, and inland from there a brass cannon was some time since discovered and taken from the island. Yet Ponapi cannot be said to have been discovered till Lutke, of the Russian corvette *La Seniavine* first saw it, Jan. 2d, 1828.

The Ponapi group consists of several islands surrounded by a reef seventy or eighty miles in circumference. The large island named Ponapi is about sixty miles in circuit and engrosses nearly the whole of the enclosed area, while twelve or more basaltic points, slightly detached, form as many lesser islands, and upon the coral reef itself are more than fifteen coral islets, in every respect similar to those of the purely coralline groups.

The geological character of Ponapi is well expressed by the term basaltic, while there is about it an important but more recent coralline element. The island must once have been a dreary waste of rock, but the processes of decomposition have mellowed large portions of the surface, and thus changes have been wrought full of scientific interest and poetic beauty. Short, rapid streams are active in forming alluvial deposits round the shores of the whole island, where the coral reef, like a silver plate containing the emerald gem, most conservatively preserves the precious debris, a rich source of vegetable wealth. Openings in the outer reef are frequent, by which several excellent harbors are formed.

Except on its northern aspects, where the scattered islands and the bold hills are delightfully picturesque, there is nothing marked about the landscape, yet all is warm with a beauty most serene. The mainland shore steps freely, gracefully, down to where ocean ebbs and flows. Between the ever-green shore and the outer reef many a patch of coral whitens near the surface, though not protruding, save at lowest tide, and attracts the eye to tracing the winding channels and spreading bays of the deeper blue. All along the outer reef the foaming line of white shows where hoary ocean casts up, as tributes of love, many a deep sea gem, and where he is ever surging out his admiration of Nature and his anthem to Nature's God.

Ponapi is clothed with vegetation from its highest peaks quite into the ocean, where extensive mangrove swamps flourish

in perfection. So dense is the vegetation that a passing vessel can scarcely discern a house of the hundreds that are scattered along its entire circumference; and but for the smoke of domestic fires, and the canoes gliding with paddle and magic sail within the encircling reef, the island might readily be thought uninhabited. The whole surface of the island is covered by an uninterrupted forest, with the exception of a few spots on the leeward slopes covered with a short, coarse grass, whose green is of quite a yellow cast, and contrasts strongly with the intensely deep almost black-green of the surrounding thickets.

This luxury of vegetation gives a peculiar softness to the scenery. The absolute uniformity of the unbroken, sultry green detracts perhaps from its picturesque romance to a widely-travelled eye; though to one with a purely Micronesian eye and heart it is the highest type of island beauty. Nor does the uniformity pertain only to color; even the circumstances of varying height and form are apparently denied to the different tribes of trees, so completely does the mantling canopy of vines bind tree to tree, bridge every slight hiatus, and blend every peculiarity in one gently undulating flood. With the exception of two or three varieties of palm that occasionally skirt the shore, like the cocoanut, or stand in princely distinctness, like the sago, nothing in form or altitude relieves the luxurious scene.

Though enveloped in the same deep green with Kusaie, Ponapi is strikingly different from it. Its highest point is by Lutke given as 2,858 feet, but its area is so much greater—nearly double—that its height is one of the less noticeable of its features. As seen from the east and south it slopes with much regularity from the central hills to the shore, presenting none of those jagged lines and fewer of those pinnacle rocks so prominent in its eastern sister. Along the more abrupt northern shores a beautiful sisterhood of eight or ten basaltic islets sport among the coral reefs, unlike anything on Kusaie, save the solitary islet of Leta.⁴

Unlike that of Kusaie, the magic line of the encircling reef, through which the sea-gods themselves dare not pass, surrounds the Ponapian tableau at an average distance of perhaps two miles. *Ponapi* is a graceful mother queen, resting in state on her ample coral throne, while close about her cluster a family of modest maiden isles. The islet hills of *Truk*, to the West, scattered widely within their immense rambling reef, are a beauteous youthful group, bereft of father and of mother. Kusaie, with her deeply serrated and comparatively unmelting hills, and with her silver zone close about her, is a solitary beauty—a romantic, unwedded, unmultiplied one.

⁴ Lele.

Few of the island races have a more pleasing physiognomy than the Ponapian. There is something in the sprightly eye and in the refined features of many of them that differs much from the gross, unmarked animality of a large number of the inhabitants of Oceanica. The men dressed in their skirt of the leaflets of the cocoanut, neatly bleached and attached to a string tied about the hips, exhibit their whole body, of which they are in general justly proud. The human frame is seldom seen to better advantage than when a Ponapian stands firmly erect on the quivering prow of his slight canoe, fearless and proud as a captain on his quarter deck, his eye peering the waters ahead, and every muscle tense, in readiness to launch a long, spear-like stick held in one hand and poised on the opposite forearm at some inhabitant of the deep. Nor are the attractions of the females at all inferior. Not that all are beauties, but many are of a high order of grace; their former order of dress consisted of only a piece of cloth about the hips.

There is, as many have remarked, a great variety of countenance. One is often reminded of some familiar face in the distant home-land of the white man. The high forehead, large in the regions of causality, the delicate eye-brow, the piercing black eye, the long slender aquiline nose, the thin, expressive lip, and gently rounded chin, are not uncommon, particularly among the younger and more delicately raised. The complexion of many, especially among the females, is frequently of a light olive color, scarcely deeper than that of many a brunette. This appearance is heightened by daily applications of the expressed juice of the turmeric tubers, which, combined with long, jetty tresses tastily knotted up, and retained by a fragrant wreath, prepared by the gently tapering fingers of the beauty herself, completes the beau ideal of a Ponapian nymph.

The children are often remarkably attractive. The thin, pale skin, the bright, dancing eye, the exquisite mould of body and limb, with the instinctive grace, guiltless of bashfulness even when nude, make one's heart yearn to guide them to something higher and purer than they can possibly receive from dark-minded parents.

But to be more particular and to state the more generally prevalent characteristics:

The hair of the Ponapian is jet black, generally quite straight, but often somewhat curly, and occasionally very much so. His skin is that which I should think properly called copper-colored. It may be of a slightly lighter shade than is the prevalent one through Polynesia, but M. Lesson's term "citron-yellow" is too strong either for the inhabitants of this island or of the other Micronesian groups, though, when protected, the com-

plexion does indeed lose its deeper tints, as is also true of all the Malays—Polynesian races. And, to complete the parallel, there are individuals, born before the discovery of the islands, and not in the slightest degree more exposed than the mass, whose skin is so very much darker as to suggest the possibility of a negritic infusion from the large Melanesian islands so few degrees to the south. I cannot think these varieties of tint anything more, however, than that which is always found in the different members of almost every race, and particularly those of the Pelagian family.

In stature the Ponapian is slightly below the European average, which comes, as in the New Zealander, from a shortening of the leg. There are many large, strongly built men, but the prevailing type is that of wiry agility. I think it palpable that the size of the males in particular is decreasing from contact with civilization.

The cerebral developments are good. The frontal region seldom retreats in any marked degree, and it is often finely protuberant. The parietal diameter is, I think, rather small and the anterior posterior somewhat prolonged, yet not so decidedly as to require that they be termed more than slightly prognathous.

There is something pleasing in the general cast of their countenances. The jet black eye, the regularly formed face, but slightly broader than with ourselves, the nose somewhat heavy, low and coarse, though but seldom repulsive, the perfect teeth, and the small, delicately attached ear, save when artificially deformed, is the portrait of an islander possessed of more than usual attractiveness and intelligence.

The mental characteristics of this people are as favorable as their physical. Like their bodies, their minds are more quick and sprightly than strong and forcible. There is very little of that stolidity so frequent among the degraded races, and very little of that power found among others. Their temperament is mercurial. In matters of any interest at all to them they readily acquire knowledge; as, for instance, the acquisition of the English language. Very many of them are quite familiar with that sailor's "lingo," which is almost the only one they have heard. Those few individuals who have been to sea are among the very quickest of islanders in picking up facts and making themselves useful. They are usually favorites wherever they go abroad from their native island. In teaching them to read, though there are various grades of sprightliness and readiness, there is a general quickness of apprehension that makes the task most pleasing. In training the youth to domestic services, they find scarce any difficulty in performing all the various duties

of cooks and stewards, the only drawback being that all but invincible independence of feeling which scorns to be a servant for any one towards whom they can contrive to exercise any feeling of equality. The processes of education have not yet been carried sufficiently far to test the supposition, but there is no reason to suppose that this readiness will extend to the abstruse sciences; probably, as in all similar races, their minds stop short of the deeply ratiocinative.

It is hardly just to decide upon the full power of the native mind from the generation now on the stage, so greatly has it been deteriorated from contact with the civilized world during now nearly thirty years. Being so small a body of people, they have very severely felt the full stream of foreign contaminations, and have not had the requisite vigor for reacting under it. The process of decay has been very marked during the last seven years. Occasionally even now exhibitions are however made of no contemptible power and ingenuity; but it is the evidence from former times that is conclusive of no mean measure of enterprise and ability.

The largest of their present canoes will carry from ten to fifteen men, but during the generation before their discovery their larger craft as well deserved the name of proas, as do those now made at the Marshall and the western Caroline Islands. There still remain a few fine specimens of native architecture in a large feast house and royal dwelling or two; and the finish of very many of their houses speaks of more than ordinary nicety and mechanical resource; but the exhibitions in this line are very much less remarkable than formerly, both in magnitude and finish. An examination of the noted so-called "ruins" on Ponapi amply demonstrates that this people had originally no slight measure of laborious energy. And the voyages they once performed to Mookil, Pingelap, Ngatik, and perhaps even to Kusaie, tell of bold nautical knowledge and enterprise, not a whit behind that of any of the Micronesians.

Morally, the Ponapian has many pleasing characteristics, though dashed by defects and obliquities that indubitably establish his moral unity with the human family in other zones.

It may quite safely be said they are destitute of pure moral principle. When truthful, honest and virtuous, it is because present interest constrains; and generally the strongest of even present interests will not secure such high principled action. Their minds have but the smallest traces of that magnanimity so often the attribute of savages. All is contracted, like their island itself. Liberality in sharing food is forced upon them by Nature's liberality in giving it; but in little else is generosity seen. Gifts are, it is true, constantly made with great prodigality,

but they are either semi-forced contributions to a superior, or even larger returns are without fail to be expected. There is a something which might be hastily termed, transparent candor and openness of character, incapable of deep, dark crimes, necessitating concealment; but that they cannot keep secrets comes from a want of mental character sufficient to retain them. All seems loosely bound, and a secret escapes simply because there is no mode of detaining it. They are affectionate and kind within the bonds of close relationship, but outside of it their hearts are in general callous as those of the so-called civilized worlds that visit them, from whom they have learned to be especially unkind and unsympathizing to all foreigners. Their minds are extremely prone to suspiciousness and displeasures, but there seems to be no basis for the darker shades of sullen moroseness, and consequently they are placable, and their alienations are healed with comparative ease, only however to disengage the mind for other frivolous contentions. Seldom do we hear of ferocious revenge, but the art of contriving adroit slights and insults is carried on to a very considerable perfection. The Malayan trait of deception is carried on as far as their loose characters permit. They might be termed a cheerful people, agitated by no fervent passions, but there is a constant simmering of low intrigue and jealousy through every grade of their limited society, that as effectually destroys the exuberant effervescence of pleasure as of deeper passion.

Let us look at infancy and childhood. But imagine a babe, unceremoniously born in the corner of an unpartitioned hut. During the first moments of its life, it feels the application of a dirty, moist sponge, and is shortly taken, probably by the mother herself, to some neighboring pool or stream. Further imagine its earlier months of nakedness in the naked arms and bosom of its mother, no process of nature concealed, no desire unrestrained. As its needs grow past the supplies of nourishment its mother affords, imagine that mother filling her mouth with pure water, or water of the cocoanut, and then applying her lips to those of the child, gently squeezing the fluid in an intermittant stream into its passive organs, each intermission being a notice to the child that now is the time to swallow the amount received. If it be something more substantial the child is supposed to need, a yellow plantain is judged peculiarly healthy. It is chewed by the mother or nurse, and then passed by a similar process into the child's mouth. Still further imagine this child advancing in years, humored in all its whims, crawling then walking in nothing but Nature's costume, in unrestrained acquaintance with all the instincts and necessities of both the human and the brute creation. Picture it the subject of some

ill-tempered disciplinary blow, sprawling on the ground, and venting its anger in outrageous screeching while one of the parents probably takes its part, and upbraids the other who administered the blow. Many a day will that child have nothing to eat till its parents have returned from fishing or from feasting. Imagine then this "father of the man," searching the beach for some sweet-morselled slug or shell-fish, or wandering into the neighboring "bush" after some crab or bird or berry. But see it squat like any beast, and tear or pound its prey to pieces as it has seen its parents do: then see it chewing and smacking its lips over the raw quivering fish, or over the slightly roasted crab, parts of which yet struggle on the smoking childish fire. Or again imagine it now that its parents is about to kindle an oven far towards noon or near evening after what we should call a fast of several days. The child is now six or eight years old, and if a boy, can begin to render considerable assistance in all the lighter departments of labor. The fire being kindled and the fuel arranged by older hands, the younger ones may assist in piling up the stones over the wood. The stones are blackened with the smoke of many fires, and of course hands and feet and any parts to which they are applied, are begrimed with the tokens of a coming meal. The stones being sufficiently heated, all hands are in requisition, first to pull the pile to pieces and remove the unconsumed sticks, then to spread out the stones, and arrange the food on them, and finally to cover the whole with leaves and grass. Our ideal youth is probably by this time thoroughly besmeared. He may possibly rinse himself in some puddle or stream, but much more probably you will find him returned to his sports, or bestreaked with smut, sitting under the oven shed, perched on a stone or log, regaling himself on the delicious vapors issuing from what seems a flattened rubbish heap, vapors that are fast causing the secretion of gastric fluids in delicious expectancy of the half of a bread fruit or the end of a yam.

Many a phase of Ponape infancy must be left untouched, but the above may furnish some glimpses of that initiatory period during which all the important elements of its education are received. This period passed and that mind is forever brutish. As well change the Ethiopian's skin as reconstruct its mental and moral, not to say physical condition. Raw fish will ever after be for it the choicest of delicacies, nudity its natural habiliment, and sensuality its involuntary temper. Its naked-bosomed mother will indeed ever be something of an object of instinctive affection, but how different from that refined homage the child of civilization pays her.

"Pictured in memory's mellow glass, how sweet
Our infant days, our infant joys to greet!"

But what awful chasms separate the retrospective joys of a Ponape savage from those of a Henry Kirke White. Let the philanthropist and the friend of "missions" but vividly realize the heathen's infancy, and his wonder will cease that generations must lapse ere a race can be civilized, and his interpretations of missionary reports will be rendered much more rational. How difficult is it generally for the missionary to report any progress without conveying to his patrons and readers the idea of a much higher rise in the intellectual and Christian scale than at all comports with fact, or with what is possible in those whose whole infancy has been but an arid blank, a period of gross animality. A rise of a degree is reported, and each reader fixes the point from which the rise took place according to the measure of his knowledge of the heathen's degradation. Even the missionary himself almost invariably places it too high, and is consequently often miserably disappointed in his proteges. The home Christian thinks himself very sagacious in putting the level of heathen degradation at freezing point, while he who studies heathen infancy in its native hovel, reduces the point to zero of Fahrenheit, and even his estimates frequently prove all to sanguine, so difficult is it to plumb the depths of degradation from the heights of Christian civilization. As in the earlier "deep sea soundings," our plumb lines part, or the specific gravity of the nether waters interrupts the lead's descent, or the deeper currents sway our lines.

LECTURE III'

KUSAIE AND THE KUSAIEN

Kusaie, or Strong's Island, is the most eastern of those islands which may be comprehended in the Caroline Range. It is a basaltic island in lat. 5 20 N. and long. 163 10 W.

Let us suppose ourselves approaching it for the first time from the northeast, as our missionary company did on the 21st of August, 1852. Three small peaks appear, so far apart it is difficult to resist the impression that more than one island is seen. But gradually as we approach the whole is united in one. Our winds are light, and we advance but slowly.

Sabbath morning we awake with the island only fifteen or twenty miles distant. The whole landscape is flooded with hues of deepest green. Such a perfect garment of vegetation we never before saw thrown over connected hills and vallies. The sharply serrated hills, stretching a distance of fifteen miles from north to south, some of which are near two thousand feet in

height, are romantic with verdure even up the greater part of the precipitous faces of the basaltic pinnacles. Unaccustomed as our eyes then were to such tropic scenes, this apparition of Kusaïen romance on a peaceful Sabbath morning was like a glimpse of the celestial hills.

"Nor painter's art nor poet's skill can tell
Half the enchantment of that vision bright,
When first your green shores swell upon the sight."

Ere long a whale-boat approaches with a white man in its stern and six or eight nearly naked natives seated on its gun-wales, keeping admirable time with long, narrow paddles. They are soon aboard of us. Their dress is a *maro* woven from banana fibres. In stature they are generally small. All the features of their countenance are small and rather delicate. Their color is a light copper. Their eyes have a slightly oblique and sunken position, which immediately reminds one of the Chinese; and their long, fine, black hair, all drawn backward and tied upon itself in a large knot on the back or side of the head, still further heightens their Chinese appearance. As on most of the Pacific Islands, there are individuals of a darker cast and coarser hair. Their ears are small, but the lower lobe is perforated, and flowers, with other fragrant substances, such as tobacco pipes, are worn in them. A few perforate the upper rim of their ear, as a more convenient place for the tobacco pipe they almost invariably carry with them. Though ignorant, degraded and naked, they are among the most pleasing of savages.

At four P. M. we are brought safely to our anchor in the so-called Weather Harbor on the north east side of the island. A number of natives come off and loiter familiarly about our decks. Very many understand the common sailor's English, and speak it with much distinctness. Within a few rods of us to the north, the King's houses close to the beach peer out from under a cocoanut grove, exhibiting the huge Kusaïen roof, with its ridge peculiarly concave upwards, and here and there around the bay the white glimmer of thatched roofs is seen amidst the deep green that mantled the whole amphitheatre.

The idea that this harbor is but a large extinct, and partially submerged crater, greatly enhances the interest of a scene already surcharged with novelty. Whether it has been in the first instance, during some of its earlier eras, a submarine volcano, afterward elevated to the regions of day, and denuded in the process, and has again undergone a partial subsidence, during which the coral element was developed around and in it, must be left to others for final adjudication.

The rampart of basalt towers, with its sharp serrations so

near on the south, and the hill of Lella⁵ and Mount Bauche press so close on the north, while the lower mural line connecting them can be traced over the tree tops in the west, shutting off the later rays of the sun as the eastern spur of the southern mountains does its earlier, one feels when safely moored in the placid lagoon, whose shores wave with a many-leaved thicket, and whose shoaler waters ripple over gardens of coral, that Nature here admits of a more than usually near approach to her maternal bosom. After floating uneasily for weeks on the restless sea, our vessel seems to fold its wings and nestle down like any sea-bird upon the placid lagoon, thankful to the Beneficent One who elevates such rocky battlements among the waves by a mechanism that witnesses to his omnipotence.

How wondrous the chemistry, how countless the ages, required for crumbling these compact submarine rocks, that when first elevated above the denuding flood must have been more barren and naked than even an aerial crater! Upon what tablets shall we find the annals of the various successive creative acts that here called into being the high-waving forests and all the members of the lower thickets, the entangling vine and the shining mosses, and that gave life to so many of the lower orders of animal nature!

In the rich vegetable mould that has accumulated around the once bare basalt luxuriate several species of the terrestrial pulmoniferous shells. Very many molluscous shell-fish crawl over the coral wainscoting of this marine palace, a part of whose adornment they have from the beginning been; while others burrow in the acrid mud along the shore, and still others accomplish a life-long bath in the springs and streams that must have drenched the earliest of their race.

Many a sprightly crab rattles its shelly limbs over the pebbles of the shore and the rocks of the upland, dodging into its burrows and meeting in crustaceous assembly under the gentle moon, as did its progenitors on this their Eden, where the mandate was first laid upon them to "be fruitful and multiply." So do the various spiders here spin their web and watch their prey, as did their Kusaen Adams and Eves. Here the house-fly has buzzed, certainly, ever since fish began to decay and breadfruit to ripen. Generations upon generations of the consciously degraded cockroaches have with unceasing devotion accomplished their tasks; while the raptorial dragon-fly has glared upon its minute prey as its organic law required. Black, green, striped and speckled lizards have dashed over the rustling leaf-bed, climbed the dizzy trees, and basked on the sunny slopes of their rocky homes. Sea-birds have for ages each morning sped

⁵ Lele.

arrow-like to fish on the distant horizon, and have nightly flocked babbling homeward to their undisturbed eyries in the tops of the sea-loving mangrove. Beauteous oceanic pigeons have cooed love to their mates with unfailing fidelity since the fifth Kusaïen creation day.

But who shall arrange Kusaïen chronology, and who shall name that interesting date when one of Adam's race first looked into this happy valley, where Rassalas might contentedly have wiled away a life. How entrancing must have been the sight of the green hills to the crews of the junk or the proa after its long, involuntary, voyage from some far western island.

As they crawled up the beach it is not difficult to imagine their dread lest other unfortunate voyagers had preceded them and would dispute the right of the new comers to the paradise. But gradually, as they skulked from point to point and explored vallies and hills without finding fellow men—the only beings who could be their enemy—their delight scarce knew a bound. They ate of the cocoanuts that so beneficently towered along the shore. Luscious breadfruit soon grew fragrant on the fire, made by rubbing together the first dry pieces of hibiscus that came to hand! Branches of trees furnished bowers, until with renewed energies the refugees were able to build houses as near to the models of those from whence they came, as the materials at hand allowed.

The colony may have been a considerable one, from a numerous fleet keeping melancholy company till they sighted their new found home; and consequently the woods may have become rapidly vocal with the cries of infancy, the sports of youth, and the industry, and festivities, and even the passions of manhood. The little community instinctively chrystalises into a society with chiefs and subordinates, after the manner of their fatherland; and all the repulsive train of petty jealousies and sharp rivalries to which man is heir are as surely developed as the fruit over their heads or the showers on their hills. The lowest of animal passions also walk as unblushingly among them as their own naked bodies, with only this alleviation, that they are the natural developments of deranged moral natures unstimulated by the light and denunciation of direct revelation.

They have brought a mild heathenism that prompts them to selecting the most prominent rocks and ledges, and even trees, as incarnations of deities, and that deifies the dead, so that they avoid the grosser developments of pagan cruelty.

Agès lapse. The memory of the first arrival fades from even the traditions of the descendants. Their history is undiversified save by the occasional arrival of lost mariners, like their forefathers, who either suffer immediate death or coalesce

with those who have prior rights, or ultimately return to their neighboring island homes. At intervals of generations a wondrous apparition with mast and sail is wafted past them, which so fires the imagination of some daring mind that he prophesies future intercourse with a race navigating the sea in canoes destitute of outriggers. And lo the wizard proves a seer!

In 1804 Capt. Crozer discovers Kusaie and reports it to the civilized world as Strong's Island, after the then Governor of Massachusetts. In 1824 the French Commander Duperrey visits Kusaie and thoroughly explores it.

Among the earlier of these long anticipated objects of Kusaie prophecy is the schooner *Waverly*, Capt. Cathcart, fitted out from the Sandwich Islands, and who in the winter of 1835 anchored probably but a few rods from where we now lay. She is welcomed with eager curiosity and generous hospitality. But hush! Can you not even yet hear echoing round this enchanted valley the screeching horror of murdered white men and the yelling triumph of murdering savages? Kusaie friendship is horrid mockery—this beautiful landscape is red with treachery. A few months later in the same year Capt. Stock in the small trading schooner *Honduras* lost his life in this harbor. All but two of his crew were killed, who effected their escape in the vessel to Ponapi.

Oh for an avenging sword! Yet hold! Your attention but for a moment to a few lines regarding the *Waverly* in the broken English of a more recent Kusaie King not engaged in the affair. "White man want to get gal go aboard ship. King no like. In night white man take plenty gal go board ship. In morning kanaka go board ship; every kanaka; big island, small island, all go and kill every man board ship. White man kill some kanakas; then kanakas take chests, small things ashore; then set fire to ship; burn sails, rigging, spars, casks, everything belonging to ship. Every white man was killed."

The Sabbath past, we will accompany the missionary company in their visit to the King and their ramble on shore.

Close to the shore near which we lay was the King's enclosure, made of rattan-like reeds, within which were several large houses. At the door of one of these we found King George awaiting our arrival. As we each in order shook his hand, he wished us a "good morning" with a very pleasant smile. We stood about this door for a few moments and were then asked to enter by another. We took our seats on a number of foreign chests arranged on one side of the apartment.

The King's proper name was *Keru*. His native title, the Kusaie term for King, is *Tokesau*—a term found in various parts of Micronesia, sometimes even applied to a Deity. The

title of George, by which alone he will descend to after times, came from foreign flatterers, such as are ever ready to infest even a court of naked savages. His reign must have commenced in 1837 or 1838.

Our eyes rapidly indulge their curiosity in glancing round the room, which constitutes the whole house. The frame is of large side posts of mangrove projecting about five feet above the ground, on which a largely disproportionate root is erected, principally of hibiscus wood, and made to curve upwards at the two ends. It is thatched with a species of palm. The sides of the house between the posts are closely filled with slats or laths of hibiscus very neatly tied one above the other, slightly lapping. In the center is a square fireplace, slightly lower than the surrounding floor of reeds regularly bound together. There is a very pleasant air of neatness and taste about the whole. The fastenings of cord, so very numerous and conspicuous, are rendered quite ornamental by using alternately black and white cordage. Valuables of native origin may be seen on long shelves along the sides of the room. There are woven *maros*, and pearl fish-hooks, and pieces of tortoise shell, and stone adzes, and singular ornaments of shells to be carried on the canoes of chiefs.

Several guns stand conspicuously on one side, and a lantern, a few watercolored prints, a cocoanut dipper, a lamp and other such articles as form the furniture and decorations of a vessel, stood or hung in different parts of the room, arranged with the evident intent of exhibiting King George's foreign wealth as Solomon might have exhibited his peacocks and monkeys from Tarshish.

Having successfully accomplished the missionary objects of our visit, which have been recorded in the *Missionary Herald*, we asked permission to look about. First we entered the King's cooking or feasting house—a very huge building after the general model, where fifteen or twenty men were busily engaged over the various niceties of a Kusaie meal, the great staple of which is breadfruit prepared in all the various ways that an ingenuity with few appliances, for long centuries confined to a few such channels of enterprise, has devised. The next house within the royal enclosure, made of high reeds and floored with the same, was where the dead body of the King's daughter was kept, who died three months before. Ten women, the King himself told us, as he escorted us about the premises, watched and anointed the body, and kept up a fire day and night. He requested us not to pass before the front door of the house, and his whole aspect in speaking of his bereavement, which he did in broken English, was with a refined sadness that quite won our hearts. The usual custom is, after death to anoint the body

with cocoanut oil, then carefully to wrap it with mats and bind it from head to foot with colored cordage. Within two or three days it is buried in a grave and left for about three months, when it is dug up, the bones carefully washed and tied together and then sunk in a particular spot in the waters of the harbor. During the period of embalming and watching, all the high chiefs live and eat in the King's yard. It was from the King's special affection for his daughter that she was kept unburied.

It was about noon when we bade King George "good morning," to visit *Kanker*, his eldest son, and wander among the novel scenes of Lela.⁶

From M. D'Urville's reports and from the accounts of sea captains we had received glowing ideas of the architectural exhibitions on Lela; we were to find a native city handsomely laid out, with paved streets, and at frequent intervals handsome piles of stone-cut masonry. On the contrary, we found nothing but muddy paths, zigzagging hither and thither over rubbish and stones. There were many stone walls three or four feet high, evidently of very recent origin; and scattered among the groves were indeed evidences of ancient labor consisting of artificial islets, built up above high-tide level, and almost cyclopiian lines and enclosures of stone walls. Banyan-like trees had in many cases sent their roots into the very center of these structures, and from some spots the stones have been entirely removed. A line of stone, varying in height in different parts, surrounds a considerable portion of the central hill of Lela. Not far from the King's and his eldest son's residences are several enclosures about two hundred by one hundred feet, with walls twenty feet high, and in some places at the foundations twelve feet thick. We partially traced at least one very much larger but less perfect enclosure. The walls are built of basaltic stones occasionally filled in with coral. Some of the rocks are very large irregular masses, while others are beautiful pentagonal prisms. There is not the remotest trace upon any of them of a stone-cutter's adze. Along the south western shore are a number of canals communicating with the harbor and in which the sea ebbs and flows. The sides of the canals are in some cases crumbled, but bear evident tokens of having been artificially built; and the islets themselves are evidently in a considerable degree artificial, composed principally of coral stones, the rubbles perhaps of the canals themselves. These canals intersected each other, and so formed islets, on at least one of which is found a towering stone enclosure. Mangrove trees have in many cases choked up these watery courses, and with other kind of trees

⁶ Lele.

on the islets have nearly buried the whole in a shade most congenial with the thoughts excited by these relics of a dimmer age than that which we might hope had now dawned upon them.

King George afterward informed us that these walls were built by the former inhabitants. Many of the larger rocks were brought from the main island on rafts. When we asked how such heavy blocks could be elevated so high, he replied they were rolled up from one level to another on inclined planes of logs and stones. As to their uses, he said the wall about the hill was for defense from aggressors from the main island, and that many of the remaining walls were in honor of the dead. Nothing could be more probable and satisfactory; nor could anything be more improbable or unsatisfactory than to import a company of bucaners, or any civilized people, to build what could not be at all to their purpose, nor to the credit of their architectural talents; and what it would have been morally impossible for them to have done. The inhabitants of Kusaie are even now skilled in wall building. We were told that one of their most decisive evidence of public grief is to rebuild the wall about the premises of a bereaved chief; and to this day the chiefs are buried in one of the ancient enclosures, as though they were the mausoleums of the great. Possibly they may in the first instance have been built about royal residences, and on the decease of the builders have become their magnificent sepulchres, though the analogy of present Micronesian custom decides against it.

The heart is deeply stirred on penetrating these damp thickets to find beneath cocoanut, breadfruit, orange, banyan and other unknown varieties of trees, such worthy memorials of rude, by-gone ages when human force was no small element in diversifying the bowl of this romantic crater. No wonder living descendants of such efficient ancestors walk proudly in the shadow of such greatness—a greatness vastly more overpowering to them than us, but respectable to any who consider with what meagre appliances these Kusaie Sennacheribs and Pharaohs executed their despotic wills. How interesting to find post-humous fame as potent on an island for ages separated from the mass of humanity as in any crowded center of empire—to find it as true in a savage, as a civilized race that

“When souls take fire

At high presumptions of their own deserts,

One age is poor applause; the mighty shout

The thunder by the living few begun;

Late time must echo; worlds unborn resound.”

The foreigner is tempted to suppose the present inhabitants uninterested and totally ignorant of the origin of these struc-

tures; and though it must be confessed his interest partakes of the stolidity and frivolity of his whole mind, it is an error so to skim the surface as to be unconscious of the many links drawing them into daily contact with their mighty progenitors. All these illustrious dead are *anut*, spirits, more or less operative on the interests of their descendants. They must be respected; great care must be taken not to offend them. Some of the most potent of them are daily remembered in prayer and religious forms, and are at stated seasons honored by laborous offering at or near these wondrous, roofless tombs.

Thus do this people worship in common with all Micronesians. They do indeed recognize and worship very many self-originating deities, supreme over some one or other realm of nature. But those which are palpably but deceased ancestors are sometimes so highly exalted in the minds of their successors they are called self-existent; and the worship paid both classes partakes of the same general nature; certain peculiar objects, generally singular rocks, being selected as the points to which they direct the ceremonies intended for the more purely self-existent divinities. The line of demarcation between the two classes of spirits is by no means a palpable one and but little of error will be committed in speaking of their religious system as ancestral, mingled with a fear of various imaginary deities, with innumerable superstitions, beliefs in incantations and processes of divinations.

During our ramble we saw the Kusaen feminine costume of a strip of cloth, five or six feet in length and nine inches broad, woven like the men's *maros* from banana fibres, and wound about the hips. Their hair is long, and their ears are enormously bored, so that whatever natural beauty she may possess, and however the nakedness of the men may be tolerated, the females of this island repel every virtuous mind.

The respect paid the king on this island is excessive. All bow low in his presence and approach him on their hands and knees, even his own son; and none dare raise his voice above an undertone. He is never looked at directly by those at whom he is looking; and all business ceases as he passes.

On a succeeding day several of our number started to visit the Lee or West Harbor going by the Northern shore, and returning by a direct line across land, enjoying the tramp along and in the mangrove swamps and over the coral flats, and then homeward through the dripping forests brilliant with flowers and vocal with the cooing of pigeons. It was at the Lee Harbor that the American whaleship *Henrietta* was cut off in 1842. This also was, it is said, the consequence of foreign crime in

ravishing daughters and wives, and detaining them on board. (See *Friend*, November, 1854.)

This was the last, however, of these deeds of violence on Kusaie. Vessels soon found the natives had "learned better" than to refuse them their females, and they more and more resorted there till the establishment of our mission in October, 1852, when the Rev. Mr. Snow took a post he still maintains. The open, unblushing vice of former days on board vessels has ceased on Kusaie. It need not be more than remarked in view of the late discussions on this subject that this open permission of, and even desire for, females on board ships for sin, is still practised in many of the darker ports of Micronesia, and is bringing on other islands the same sad disaster already brought on Kusaie. It is this permission of open vice on ships which it seems to me should be distinctly told the public, when still practised.

The population of Kusaie was in 1852 estimated at 1,200 or 1,300. It is now only about 700. The whole population seems saturated with the disease which is the wages of sin, and it is still rapidly on the decrease. The heart-sickening details given by their missionary should be read, to excite all in this Christian community to sympathy and action for him and his people.

There is much that may be done by every Christian in praying for mercy on Kusaie. There is much that may be done for Kusaie by each, virtuous member of society in this large sea-port in resolutely countenancing only virtue. There is much also for public men in Honolulu to do for Kusaie, and all Micronesia, in holding before the sea-faring world the fact of the existence, even in our Pacific Ocean, of a Higher Law on the subject of morality than any dictate of human expediency or pleasure.

LECTURE IV

THE MARSHALL ISLANDS

This archipelago has, for the last thirty years, been the least known and the most dreaded of the Micronesian islands. It lies in the angle between the Caroline Islands to the west and the Gilbert Islands to the south. Its various groups range from Lat. 4° to 12° N., and from Lon. 165° to 172° E.

Two lines or chains of islands, lying nearly parallel to each other, and running northwest and southeast, are included under the name Marshall Islands. The more eastern is the Ratak, and the western is the Ralik. Each chain numbers fifteen low coralline islands. Several of these islands are very small, without lagoons;

but the greater number are fully formed atolls, and some of them are of immense size.

It seems to me next to certain that Alvaro de Saavedra, in 1529, visited islands in both the Ralik and Ratak chains, when on his attempted return to New Spain from the East Indies via Papua. When steering east-northeast from Papua, or as the Spaniards called it, the Island of Gold, they came to a group of small islands in 7 N. They were inhabited by natives of a dark color, who wore beards, and whose bodies were marked as if with an iron. In consequence of this marking, which was undoubtedly tattooing, and of which this is the earliest notice I have seen, the islands were called Los Pintados, or Islands of the Painted People.

The reception of the Spaniards at this island was too hostile for comfort, and they passed on to the northeast eighty leagues, when another group of low islands was seen, the inhabitants of which received them so kindly that the voyagers named their discovery the Good Gardens. The inhabitants of this group were light colored like those of the first, and like them were painted or marked. The women it is said appeared beautiful; they had long black hair and wore coverings of very fine matting—a description that answers well to the females of the present day on the Marshall Islands, and to no others of the Micronesian Islands. It is further recorded that their canoes were made of fine wood, which is at certain seasons drifted there—a fact which is still to be observed on the Marshall Islands, though the principal wood used in building proas is the bread-fruit. The natives supplied their visitors with two thousand cocoanuts, which, next to the pandanus, is the staple of all the low islands.

This Saavedra was he who first suggested the idea of a canal across the Isthmus of Darien, and who, had he lived, seriously intended attempting its execution. His grand, but perhaps impracticable purpose, was however frustrated by his death only a few days after leaving the Good Gardens.

More than two centuries passed before these islands were, so far as we know, again visited. In 1767 Capt. Wallis, of the English Navy, discovered two groups in the northern extreme of the Ralik chain, which he supposed to be the Pescadores found on the charts by Anson, who passed near this region in 1742 on his way to Tinian of the Ladrone Islands. These groups are undoubtedly the Ailingenae and Rongrik of the natives, and the Rimski-Korsakoff Islands of Kotzebue.

In 1788 the ships *Scarborough* and *Charlotte*, under the command of Capts. Marshall and Gilbert of the English navy, returned to China from Port Jackson, where they had

been to commence the first English colony in Australia, and on their route they struck first on the northern portion of what has since, by Krusenstern, been called the Gilbert Islands, and then upon the eastern chain of what, by the same authority, has been called the Marshall Islands. The report of these discoveries were given by Governor Philips, who accompanied the expedition, but it is said by Findlay to have been a "loose account," and did not add materially to a knowledge of the inhabitants.

In 1792 Capt. Bond discovered two of the Ralik Islands, and in 1797 Capt. Dermott still another. Capt. Bishop, of the *Nautilus*, in 1799, passed several of the Ratak Islands seen by the last voyagers, and discovered one or two not before reported. In 1804 the English ship *Ocean*, and again in 1809 the brig *Elizabeth*, saw several of the middle Ratak Islands. But of all others, the most important name connected with the Marshall Islands is that of Kotzebue, of the Russian navy.

In May, 1816, Kotzebue first saw the closely connected groups of Taka and Utirik, while on his way to the north. In January succeeding, after recruiting at the Sandwich Islands, he again visited this region and discovered and thoroughly explored the greater number of the Ratak Islands. In October of the same year, he again returned directly from the north to these islands, and added still another group to his discoveries, so leaving only the three southern atolls of the range unexplored. In October, 1825, on his second voyage, he again visited these islands and added to his former explorations the four most northern groups of the Ralik Islands, the most eastern and western of which may be called discoveries, though he made most singular and confusing mistakes in giving the native names—mistakes never before noticed, and which long perplexed the writer of the present paper, who feels that he is able for the first time to present a tolerably correct chart of the Ralik Islands. The data upon which this chart is based are collected in another paper and will be in due time be published.

Kotzebue's merits in connection with the Marshall Islands are very considerable. He first gave an account of the inhabitants, in a graphic narrative that correctly depicts the islands and the external life of the inhabitants, so far as he had time for observing it. His reports of their habits of thought and feeling, were, as a matter of course, far too highly colored and very defective. The efforts made by himself and the celebrated naturalist, Chamisso, who accompanied him, to introduce new plants, and so add to the limited resources of the people, were certainly very commendable, but nothing ever came of them, from the innumerable rats, and the ignorance of the people, and

above all, from the utter incompatibility of the soil with foreign vegetables.

But a few months since, I saw a native of the Ratak chain who told me of the visit paid their islands long ago by a ship whose commander was named Tobu—undoubtedly Kotzebue—and he correctly named to me the islands visited by him. The same name also occurs in some of the songs of even the Ralik islanders.

It seems unnecessary, for the sake of enhancing Kotzebue's merits, to claim for him the discovery of the greater number of the Ratak Islands, as was done by Krusenstern, and to suggest that Captains Marshall and Gilbert discovered the Ralik range. Though there are many discrepancies hard to reconcile, it is but just to recognize the prior claims of the English navigators, and to acknowledge that Kotzebue first definitely located them on our charts.

The next source of information regarding the Marshall Islands was in 1824, when a part of the crew of the American whaleship *Globe* mutinied and landed on Mili, or the Mulgrave group, which is the most southern of the Ratak Islands. A few of the crew regained the vessel and navigated her to the Sandwich Islands. In December, 1825, the United States schooner *Dolphin*, having been sent for that purpose, arrived off the island and took Lay and Hussey, who were all that remained of the mutineering company. These were mere youths and had taken no part in the mutiny. They subsequently published a narrative of their residence on Mili. The mutineers were killed by the natives in revenge for their brutal treatment of the females they took for wives. In 1858 the Rev. Mr. Doane visited this group, and the spot where the *Globe* was anchored, together with the islet where the mutineers lived, were shown him.

In 1824, Capt. George Ray discovered Ebon, or Boston Island, the most southern of the Ralik Islands. It was in 1824 that Capt. Duperrey passed Mili, and also touched at Jaluit of the Ralik Islands. Again in the years 1829, 1831, 1832 and 1835, Captains Chramtschenko, and Hagemeister, and Shans, of the Russian navy, passed several of the central Ralik Islands. But notwithstanding these many visitations the Ralik Islands are yet most incorrectly represented on all our charts,—which comes principally from the reports not having been implicitly followed by the compilers of our charts.

Events of violence commenced in the Marshall Islands in 1834, when Capt. Dowsett visited the so-called Piscadores.⁷ Here his boat's crew was cut off while he himself had gone inland, holding friendly intercourse as it would seem with the

⁷ Probably Rongelap.

natives of the village. Those left in command of the vessel became alarmed on seeing the skirmish on the beach, of which the Captain was probably ignorant, and immediately putting to sea, returned to the Sandwich Islands. The same year the *Waverly* was fitted out from Honolulu to search for Capt. Dowsett. On arriving at the island, the name of Dowsett was found cut on trees, and garments of his were found. The natives seemed to wish to say that Capt. Dowsett had gone to sea, but the Captain of the *Waverly* very rashly, and we must say, cruelly, fired upon them, killing many, and otherwise injuring them. From there the *Waverly* went to Ponapi, and thence to Kusaie, where she was cut off. Capt. Dowsett's fate has never been ascertained. It has been reported that he was alive on the Ralik Islands as late as 1843. But it seems to myself most probable that he reached Raven Island⁸ in his boat and was there killed, according to a report published in *The Friend* of January, 1853.⁹

In 1845, Capt. Cheyne, of the trading schooner *Naiad*, passed Ebon or Boston Island. He detected the natives stealing, and used what was probably undue violence, when they became exasperated and showed fight. A severe tussle ensued, in which one person was killed on the spot, and another, a nephew of the highest of the Ralik chiefs, was so severely wounded he died soon after reaching the shore. It seems probable that the natives cherished revenge for this during many years. A whaleship was nearly taken off Namarik (Baring's Island) about this time, and two whaleboat's crews, who had lost their vessel, came on shore at Ebon and were all killed. Towards 1850 one or two whaling captains endeavored to establish a cocoanut oil trade with the Ralik islanders, but never came completely under their power. In October, 1852, the schooner *Glencoe*, of San Francisco, came from Ponapi to Ebon, and most imprudently anchored just under its lee. The vessel was "cut off," and every soul killed.

In December of the same year, Capt. McKenzie, of the trading schooner *Sea Nymph*, also of San Francisco, but last from Ponapi, anchored in the lagoon of Jaluit or Bonhom's Island. He one day incensed a chief by rough, abusive conduct, who avenged himself by stimulating his relatives and attendants to kill the captain the next time he landed, and to murder all but one of the crew.

The Rev. Dr. Pierson, of the Micronesian Mission, touched at several of the Ralik Islands in 1855, while cruising with Capt. Handy of the bark *Belle*. The subsequent year a party of Ralik islanders drifted 350 miles westward to Kusaie, and

⁸ Ngatik in the Eastern Carolines.

⁹ Correctly *The Friend*, December 17, 1852, p. 92.

there became further acquainted with Dr. Pierson, and desired that he would go and settle among them, on the Ralik Islands, to which they in a few months returned in proas of their own construction. In 1857, the Rev. Messrs. Pierson and Doane removed to Ebon, and there the latter of these missionaries still lives, successfully reducing the language to writing, and preaching the gospel to those whose hands have so recently been imbrued in the white man's blood.

This people, the history of whose contact with the civilized world, has been thus briefly given, do not probably number over about 10,000, 6,000 perhaps in the Ratak chain and probably 4,000 in the Ralik Islands. And yet almost every one of their thirty atolls is inhabited, from which it may be gathered that the islands are but sparsely populated. Yet intercourse with a very considerable portion of the inhabitants is secured by taking a permanent station, for they roam in their proas from island to island of their respective ranges. There is comparatively little intercourse between the two principal chains, but a very considerable portion of their time is spent by the inhabitants either in voyaging or preparing to voyage within their own ranges. Since the time of Kotzebue, almost the whole of the contact with the so-called civilized world, has been enjoyed by the Ralik islanders, who now pride themselves upon being the mediums of communication with the foreigners, and upon being best posted regarding the great outer world. Yet I recently saw a man from the more northern Ralik Islands who had never seen a white man before us on Ebon.

Nominally each range is subject to a high chief, or more properly to a chiefish family. But several of the southern Ralik Islands are now independent of their feudal head, who lives on Aurh. So also in the Ralik chain, the four northern islands are held by a very slight cord of dependence. And even where the authority is most potent, it is not of a very palpable character to one looking for the kingly tyranny on many Pacific islands. There is oppression, and outrage, and cruelty, but it is rather the petty usurpation of individuals and families, than the systematic grinding of a despotism.

It is interesting to find the same system of clans here that is found in all the Caroline Islands of which we have any definite knowledge. Many of the clans are different, but several are the same as those found westward, though with different names. There is the same law, which counts descent by the mother rather than the father. As in the most of the Caroline Islands, one clan furnishes the chiefs of real blood, and another embraces the sons of these true chiefs. This comes from a true chief not being allowed to marry into his own clan, but into that to which

his children ought to belong. Different clans have the supremacy in the different ranges, and it is possible for different islands of the same range to acknowledge different clans as paramount, from which it may be seen how difficult it is to properly apprehend, and how much more difficult to accurately state, the political affairs of this people.

The language of the two ranges is substantially the same, though there are dialectic differences. And though the vocabulary of this language differs from any spoken in the Caroline archipelago, its grammatical construction bears the most striking similarity to those westward, as has been shown by the Rev. Mr. Doane, in a valuable paper on this subject, in *The Friend* of Feb., 1860.

In physical appearance the people are not unlike the Caroline islanders, as described on Ponapi and Kusaie, save perhaps that they are a little coarser and more vigorous in their manners, and perhaps also a little darker complexioned. Their male dress of a skirt of hibiscus bark, and the beautifully ornamented mats worn by the females about their hips, render them very decent in their externals. They seem more excitable and mercurial than any of the Caroline islanders we have met; but this comes in part from their slight contact as yet with foreign vice and disease. It is sad to be obliged to report that disease is now being rapidly introduced among the Ralik islanders, by whale-ships passing the islands, and who now begin to venture to permit natives with females on board their vessels. The strength of the race will ere long be sapped. How sad that the safe residence of missionaries among them should be the cause of attracting physical and moral death to their shores! How difficult to sustain hope in one's heart when planning for the elevation of a people, whose contact with the representatives of civilization, serves, with but few exceptions, to render their diseases more deadly and their vices more vicious!

Like all the Micronesians, this people are worshipers of self-existent deities and also respecters of the spirits of their ancestors. They have the reputation among the islands to the west, where they are frequently drifted, of being exceedingly skilled in every kind of incantation and necromancy. They are, if possible, the most superstitious of Micronesians. Their mythological tales are exceedingly numerous, and of interest in showing the range of ideas possessed by a people inhabiting so unfavorable a locality. And it must be confessed they betray no intellectual poverty as compared with their brethren in any part of the Pacific. The missionary finds no less mind and material to work upon than among the inhabitants of higher islands, Mr. J. D. Dana's supposition to the contrary.

Great taste is shown in the embroidery of their beautiful mats. Their houses are scarce anything more than roofs supported on posts, with a floor on a level with the eaves, forming a loft where treasures are kept and where men and chiefish women may sleep. But in the construction of their proas their greatest talent displays itself. Many of these are of great size, capable of carrying 50 to 100 men in the open sea. One side is flat or perpendicular, while the other is convex. The outrigger is attached to the convex side of the canoe. The canoe or proa is thus very sharp not only at the two ends but along its whole keel. It settles deeply into the ocean, and by carrying its outrigger to windward, its flat side is to leeward, thus enabling it to hold its own as scarcely any civilized vessel can. It, therefore, sails very close to the wind, and with its tri-cornered, or mutton-leg sail, it beats rapidly to windward.

They provision these proas with cocoanuts and preserved breadfruit and pandanus, and taro and water, and can, when occasion requires, by their skill in fishing and catching water, sustain a voyage of several months. This explains the almost fabulous accounts of their drifting three, four and five months without seeing land; and goes far in explaining the mode in which those and other Pacific islands were first populated. The Marshall islanders are probably the greatest voyagers now remaining in the Pacific Ocean. A party of them this year beat back to their homes from Wellington's Island,¹⁰ which is nearly 600 miles to the west, and that without any of the appliances the educated navigator would consider indispensable. Their passion for voyaging will yet facilitate the spread of the Gospel among them. They have a very accurate knowledge of the islands of their own seas, and a wonderful tact in navigating. They even construct rude maps by which they retain and impart knowledge regarding the direction and relative distances of the various groups. These maps consist of small sticks tied together in straight or curved lines, intended to represent the currents or waves to be met, while the islands are to be found at certain points where these lines meet. The construction of these maps is a secret which the chiefs would retain for themselves; and the individual who first divulged the art to us, though the husband of a chief, was threatened with death.

Most appropriately do this people plant paddles about the graves of their more illustrious dead. Nothing on these islands is more interesting than a visit to the desolate cemeteries, under the towering cocoanut trees, where paddles in various stages of decay lift their blades among the coarse vines and scattered shrubs, while scores upon scores of fearless rats perform their gambols

¹⁰ Mokil in the Eastern Carolines.

before your eyes, or squat like squirrels as they watch your movements. Very many of the dead are not buried, but are sent to sea, with various religious rites.

It was in December, 1859, that I first landed on Ebon, and there I spent seven of the pleasantest months of my life.

To one whose experiences had been on the high basaltic islands of Micronesia, there was something romantic in a residence on this gem of a coral island, under the groves of towering cocoanuts, pandanus and breadfruit. For, strange as it may seem, they not only all grow more stately here than on the more highly favored islands, but the cocoanut and pandanus are far more productive.

The pandanus in particular assumes a character on a coral island that would hardly be expected from anything seen of it in other situations. It is an interesting fact that has escaped the transient investigator, that the fruit of the pandanus is of vastly more importance to the inhabitants of such islands than the celebrated cocoanut. Even on the comparatively unproductive King's Mill (or more properly) Gilbert Islands, they can use up the greater part of their cocoanuts in the manufacture of oil and still subsist luxuriantly on the drupes of the pandanus. On the Marshall Islands, where the breadfruit and jack fruit (or *numic* breadfruit) grow so luxuriantly, this is still more emphatically true. And Mr. Dana, of the U. S. Exploring Expedition, is greatly mistaken when he speaks of this fruit as "a sweetish, husky article of food, which, though little better than prepared corn stalks, admits of being stored away for use when other things fail." The drupes of several varieties of the pandanus are really luscious, and are probably much more nutritious than sugar cane. There are several months of each year when it is in season that natives eat little else, besides preparing large quantities of it for future use. This article as prepared on the Marshall Islands is an admirable one, very palatable, and one which a foreigner readily becomes fond of. It is put up in large rolls and wrapped in the leaves of the tree, then bound very tightly and nicely with cord, and may be kept thus many years. It is not injured by exposure to the weather, or even by long submersion in the ocean. It is, therefore, an admirable preparation for taking to sea. The tree itself often grows as high as the cocoanut. Its straight, tough trunk is used on the Gilbert Islands in preference to every other kind of wood in building their largest and finest council houses. How opposite are these facts to the assertion in the Penny Cyclopaedia, that the pandanus is useful to man in no way but by furnishing material for thatching!

The mission premises occupy the northwest point of the

principal islet of the Ebon cluster, curving round the southern end of the lagoon. The lagoon itself is not far from circular; only about six miles across. It is one of the prettiest and cosiest in all Micronesia. Nothing is more picturesque of its kind than a view from the lagoon shore of the mission station, not a dozen rods from the houses. The white sand beach curves beautifully to the south and east and then to the north. The reef continues completely round on the north, and supports several islets along its course that in the distance are black with the heavy growths of cocoanut and pandanus. The lagoon thus enclosed is perchance enlivened by the sails of many fishing canoes, while, here and there along the beach, lie the larger proas waiting the day when they shall be launched for voyaging in the outer ocean. This inner beach is the highway and the commons, where old and young pass back and forth, and gambol as merrily, or mayhap, as savagely, as the crabs that burrow in its sands.

A poor, squall-beset mariner, obliged (as was a recent Captain of the *Morning Star*) to lay off and on, shut out from this coral sanctuary, this magic bethel built among the waves with almost invisible hands to the praise of our wonder-working Maker, may be excused for comparing it to "a dismal cellar—even the rats not wanting"; but to one privileged to daily exchange the pleasant "*I tokwe iuk*," *I love you*, with the friendly natives, to eat of their deliciously prepared bread and jack fruit, to chew their juicy pandanus drupes, to sip the sweet sap of their cocoanut trees or drink the cool water of the nut—to one who has wandered through the groves, who has lived beneath them and been nightly hushed to sleep by the murmurings of breezes high in the leafy world above—to one who has laid his hand on ocean's main as it rolled up to the outer beach bringing its rich varieties of marine life, or who has by twilight paced the inner beach as star after star came twinkling from the upper deep in admiration over Micronesia's scattered gems, so happily reflecting their upper glories—to such an one, Ebon is an oasis of delight on the watery waste, a liberal and delightful "home on the rolling deep."

When Dana says "The coral island in its best condition is but a miserable residence for man," he transcends the experience of one who has lived on Ebon.

During all the winter there were but about 500 people on the island and no high chiefs, nearly 800 having left in September, 1857, for the northern islands of the range in a fleet of forty proas. They did not return till the 11th of March, 1860.

The missionary is the sole representative of civilization on the Marshall Islands, and is yet the eighth wonder to the inhabitants. His house is the great centre of attraction; it is the

lodge, the lecture-room, the lyceum, the store, the market house, the exchange, and even the hall of whatever legislation there is. The reinforcement of 500 who just arrived in the Northern fleet poured in upon us, crowding our houses, stunning our ears, peering into our rooms, offering all kinds of island trade, and giving us ample opportunity for doing good actively and passively.

A couple of days later a great dance came off in honor of, and with the hope of benefiting the health of two sick chiefs. A concourse of perhaps 600 assembled under the magnificent breadfruit grove just outside of the cocoanuts that line the whole lagoon shore of the island. Some sat, some stood, while others availed themselves of whatever stumps or canoes afforded a slight elevation.

A band of thirty women, sitting in a row, commenced by a fierce rub-a-dub on shark-skin headed drums in the shape of rough hour glasses.

Soon Kaibuki, the so-called king, darts from among the crowd into the open space before the drummers. He wears the Marshall Islands fringed skirt which is made to bulge out by a pile of pandanus leaf hoops surrounding the body just below the waist, after a fashion, so far as I am informed, not yet devised by the opposite sex in civilized lands, but which we must not despair of seeing adopted even in *Hawaii nei*—after it shall have been decreed from Paris! His head and the enormously distended lobes of his ears, are decked with flowers, and bunches of feathers are fastened to his arms and hands. He immediately throws himself into most astounding postures; he has commenced repeating a song, and the effort is to do it in the most unnatural and horrible way possible. He shouts, screams, screeches, hisses out his whispered words, rolls his eyes, dances, prances, hops, jumps, and most horribly contorts his face, while every muscle in his body quivers first with forced and finally with natural excitement. The delighted audience follows every motion and thrills under the dreadful bedlam of the principal actor and of the multitudinous drummers, as those of other lands do under the enchanting powers of a Rachel or a Piccolomini.

A few minutes, however, exhaust him, and he retreats backward off the arena. Another takes his place, after whom other performers come on by twos and threes, from the toothless man of gray hairs to the little urchin yet unaccustomed to dress of any kind, but who is to-day covered with the skirt of hibiscus bari, and ornamented with lilies and chicken feathers. The space is at last entirely vacated. All the performers, numbering about fifty, now collect in a solid phalanx, and come forward together, Kaibuki at their head. A slow treading,

accompanied by wild singing, advances them to the centre. Here they form in line and surpass themselves in all the horrors of simultaneous screaming, gesticulating and contorting of faces. Our heads ache and our nerves grow tremulous under the aggravating discord of human voices and dolorous drummers. But they have reached the end of their drama. One by one they stagger from the line, till Kaibuki alone remains standing, who suddenly makes his salaam to us and asks "*E moneki?*—Is it good," to which we respond by a non-committal Ebonite English "good morning," and as polite a bow as our rusty manners allow.

A few minutes later and the crowd has hold of long ropes attached to a huge proa which they are about to haul up on to the sandy beach. Many apply their backs directly to the canoe on either side at both ends of it, and a score or more of naked boys are at the outrigger. All is ready. Kaibuki commences an inspiring song and dance appropriate to the grand occasion. He acts like a madman frightened at the hideous monster towering above him. While he whispers and hisses his words through a frightful mouth and capers about, throwing a part of his shirt over his head and rolling his eyes all but inside out, the excited company are uttering rhythmic groans as a part of them sway on their ropes, and others slightly raise her by pressing up with their backs. The proa slowly advances up the slope. But Kaibuki's voice fails him, and another takes his place, and then another, and finally Nemaïrh, the King's niece, and the most influential woman in the Ralik Islands, advances, and if possible out-does the rest, ending with slapping a handful of sand into her own streaming face and eyes and then capering about even more outrageously than before. The proa is fairly beached, and we return to our homes, more deeply impressed than I can readily tell with the deep shades of darkness about the Marshall Islanders' mind.

In March Mr. Doane's infant son died. While he yet lived the King's only living brother came with evident good-hearted joy, holding a piece of pandanus leaf, which by the projection of an end after being deftly folded indicated the child would not die and felt hurt that his prognostications were disbelieved. The evening after its death, Kaibuki, the hard-hearted savage came with his four wives and his attendants and wished to see the corpse. He had given the child a native name, and shown it many attentions, as the first white child born not only on Ebon but in all the Marshall Islands. There it lay, more placid than for many an hour before. The chief, who had often torn his subjects apart limb by limb, entered the room in a most subdued manner, and sitting down by the corpse which the parents'

love almost dreaded to expose to stranger eyes, unfolded two most elaborately embroidered mats. With the gentlest murmurings of affection he spread them over the loved one, then, covering his eyes, burst into tears. This touched the parental heart; the tear founts unexpectedly filled—the father was unmanned.

An older brother of Kaibuki not arriving as was expected, a fleet of fifteen proas, loaded with provisions, started on the 25th of April for the North. July 2d, after an absence of only about five weeks, they returned, some of the fleet having been as far north as Wottho, or Schanz Island, a distance of four hundred miles. Immediately on the arrival of this fleet there was a fresh rush of petty trading in mats, pearl hooks, shells, corals, sponges, bananas, breadfruit, jack fruit, fowls and cordage. It was hard to say no, and harder to say yes. The last remnants of old iron, rusty pieces of wire and old hoop, stray fish hooks, files, old gouges and chisels, remnants of cloth, old bottles and vials, &c., &c., were thankfully received, unless there existed a suspicion that better bargains might be made, in which case there was as sharp haggling as by any Yankee peddler, often mingled with genuine Irish blarney. Indeed, had not the *Morning Star*, our missionary packet, arrived the second day after, we should have been unable to sustain the siege, for our ammunition ran short.

Mr. Doane each Sabbath preaches at the mission station to an attentive congregation, averaging about an hundred, and also about seven miles distant to a congregation of perhaps fifty. A primer of over sixty pages has been printed with our own hands, and a number are gradually learning the high art of reading. There are none in whom we rejoice as converted, though there is one concerning whom we hope. The good work progresses on the Marshall Islands, but an inconceivable amount of labor lays before the missionary.

LECTURE V

THE GILBERT ISLANDS

The history of discovery in this archipelago is briefly, and sufficiently for our present purpose, given in a paragraph by Findlay in his *Directory of the Pacific Ocean*: "The first island discovered was the easternmost, Byron Island, so named from the commander, who saw it June 3, 1765. The next were the northern groups discovered by the ships *Scarborough* and *Charlotte*, commanded by Capts. Marshall and Gilbert. There is a loose account of this discovery given in Governor Philip's voyage in 1788. The next authority in order is a chart contained in Dalrymple's *Collection*, drawn by Roger Simpson and George

Bass, officers of the *Nautilus*, under Capt. Bishop, (in 1799.) In the *Table of Positions*, by John Purdy, is an account of some of the islands seen by the brig *Elizabeth* about 1809. In 1824 Capt. Duperrey visited and explored many of them; but by far the most complete account of them is given in the account of the United States Exploring Expedition" (1841).

It was Krusenstern who gave the name of Gilbert to this large group, and who subdivided it into the three groups of Scarborough, Simpson and Kingsmill, the last name including Drummond's Island¹¹ and all to the south of it, then very uncertainly known. In Commodore Wilkes' *Narrative* the name Kingsmill was improperly extended to the whole group, and since then this has been its usual designation by Americans and American authorities.

This group consists of fifteen, or perhaps more properly sixteen, low, coral islands, only two of which are destitute of a lagoon. It was the ten most northern islands that were explored both by Duperrey, and Capt. Hudson, of the United States Exploring Expedition; yet the remaining islands to the south are now scarcely less known, even geographically, from their waters having been the resort of sperm whales, and consequently extensively visited during the last twenty years by the captors of the whale; and our knowledge of the whole group has greatly increased. Since the visit of the United States Exploring Expedition those islands have grown into some importance to the civilized world from their production of cocoanut oil. Very many sailors have at different times resided on shore—not an island of the group but has thus been thoroughly explored—and there are several who seem to have made their home there, particularly one respectable trader of rapidly increasing wealth, named Randall.

On the 6th of January, 1844, the *Columbia*, Capt. Kelley, New London, was wrecked on Nonouti (Sydenham's Island). The ship's company were roughly treated, but all were taken off in safety twenty-three days after. January 8th, 1848, the *Triton*, Capt. Thomas Spencer, of New London, was very nearly taken by the natives of this same island under the leadership of a Portuguese. The Captain and a boat's crew were detained on shore under very aggravating circumstances, but the Portuguese having been killed in the attempt to take the vessel, their lives were spared and they effected their escape, with the consent of the natives, on the 19th of the same month, a very full and interesting account of which was published in *The Friend* of September and October, 1848. In 1850, the *Flying Fox*, Capt. Brown, was wrecked on the same obnoxious island.

¹¹ Tapeteuea.

One of the mates, named Walker, with the cooper and eight white men of the ship's company, and a Rotuma native, made the passage to Simpson's Island.¹² There they engaged in trade for cocoanut oil, but ere many months the cupidity and ire of the natives were roused and every one of the foreigners were killed, since which no white man has been allowed to reside among them.

The whaleship *Ontario*, Capt. Slocum, of New Bedford, was wrecked on Pitt's Island¹³ in January, 1852, but through the influence of Capt. Randall, resident there, no lives were lost, and much even of the oil was saved. In August of the same year the same island was visited by the Protestant missionary company, then on their way westward to establish themselves on Kusaie and Ponapi.

In November, 1857, a mission station was taken on Apaiang, or Charlotte's Island, by Rev. H. Bingham, Jr., and a Hawaiian associate. In September, 1860, a second station was taken by two Hawaiians on the neighboring island of Tarawa. The language has been reduced to writing, and a number of children are fluent readers. But the desire for knowledge has yet to be awakened in the minds of the masses, and the missionary's heart longs for more definite evidence of an evangelical acceptance of a Savior by any one of that numerous people.

Nothing is more remarkable at the Gilbert Islands to one who has visited other parts of Micronesia than the great number of the people. Elsewhere the sparseness of the population is painful; but here the overflowing swarms are continually surprising one. The smallest of the atolls, Peru, whose diameter is not more than about two miles, has a population of from 1,500 to 2,000, and Aranuka has 1,000, while Tapiteu-wea has from 7,000 to 8,000. In almost every other part of Micronesia the houses are scattered, and if there are what may be termed villages, they are but small collections of houses and in no very close proximity to each other; while here the habit is to congregate in towns, where the houses are in nearly as close relation to each other as possible. These villages are—as is almost invariably the case on the low, annular islands—on the inner or lagoon shore; and as one lays at anchor within the collections of low, white-roofed houses stretching along under the cocoanut groves, may be seen every few miles, the canoe sheds first, in a row along the beach, and then the dwellings, which are nothing more than roofs, standing promiscuously just behind, usually with a large council-house in the midst.

On landing, the swarms of children, guiltless of clothing,

¹² Apamama.

¹³ Makin.

are perfectly surprising to one who has mourned over the desolations on Ponapi and Kusaie. The numbers of old men and women also are among the most pleasant objects seen, even though we know that the old women are the drudges. So prolific are they as yet on the greater number of the islands—so uncontaminated with foreign disease—that their population is deliberately limited by practicing abortion to prevent too great a number of mouths—a reason denied by Mr. Hale. Their numbers are also shown by the sanguinary nature of their battles. The accounts given by Wilkes, on the authority of his informants, are doubtless correct. Since the establishment of our mission on Apaiang a party of more than a thousand came over from Tarawa. Many were slain on the flats while attempting to land; others were taken alive and held as slaves; while hundreds fled in their proas and were never more heard of—their houses stand to this day empty along the northern shores of Tarawa.

By far the greater half of the population of Micronesia is congregated on this group. There may be twenty or twenty-five thousand on the whole of the Ladrone and Caroline Islands, which added to the ten thousand of the Marshall Islands make perhaps thirty-five thousand; while on the Gilbert Islands there are forty-five or fifty thousand. I give the numbers as I received them but a few weeks since from Capt. Randall, whose acquaintance with the group exceeds that of any one else.

Makin and Butaritari, (Pitt's Island)	2,000
Marakei, (Mathew's Island)	2,000
Apaiang, (Charlotte Island)	3,000
Tarawa, (Knox, properly Knoy's Island)	3,500
Maiana, (Hall's Island)	4,000
Kuria, (Woodle's Island)	1,500
Aranuka, (Henderville's Island)	1,000
Apamama, (Simpson's Island)	5,000
Nonouti, (Sydenham's Island)	6,000 to 7,000
Taputeuwea, (Drummond's Island)	7,000 to 8,000
Peru, (Francis Island)	1,500 to 2,000
Nukunau, (Byron's Island)	5,000 to 6,000
Onoatoa, (Clerk's Island)	4,000
Tamana, (Rotcher's Island)	3,000
Arorai, (Hope Island)	2,000 to 2,500
	<hr/> 50,500 to 54,000

In physical appearance this people are darker and coarser as a whole than the more western inhabitants of Micronesia. They are also a larger race, some of the chiefish ones being very corpulent.

lent, equaling in size the ancient chiefs of Hawaii. This is all the more remarkable from these islands being the most barren of the atolls of Micronesia. The cocoanut and pandanus, and a few laboriously cultivated taro, are the only vegetable productions, while the greater number of the low islands of the Marshall and Caroline archipelagoes produce taro, breadfruit and jack fruit in considerable abundance. It is probable, however, that these remarks apply rather to the inhabitants of the islands to the north of the equator, which is the portion that has fallen under my personal observation. Mr. Hale, of the United States exploring expedition, speaks of the natives of Taputeuwea as of "middle size, well made and slender. . . . The usual height is about five feet eight or nine inches, but we saw many who were considerably below this standard. There are none of those burly persons among them which are so common in the Sandwich and Society Islands, and we did not see one instance of obesity."

Nothing that I have seen would widely separate the Gilbert islanders from the other Micronesian races. There is the same slightly aquiline nose and prominent cheek bones and chin, and the same well developed cerebrum, particularly in the frontal and coronal regions. The hair has the same fine glossiness, and often curls. Yet it must be acknowledged that the Micronesian delicacy and perfection declines as we proceed southward in the group; and their language, both in its vocabulary and grammar, as was to be expected, has a greater affinity with those of Polynesia than any other Micronesian tongue.

In manners and customs the people exhibit something of the same coarseness betrayed in their physical developments. The males go naked, save when they hold or rudely tie a small mat about them with a piece of rope or rope yarn stolen or begged from some ship. The matured females wear a cocoanut leaf fringe about six inches wide. They are pre-eminently indelicate and indecent, possessing very little, if any, of that refined gentility found on Ponapi. Many of their customs regarding the dead are abominably filthy and disgusting, such as preserving them for days and weeks and carefully daubing over themselves the froth and ooze from the mouth of the deceased. A wife will frequently for weeks after the death of her husband continue to sleep beside the corpse under the same coverlid; and a mother will sometimes carry the body of her infant about with her till it falls to pieces, and then she will cleanse the bones and carry them. Indeed, it is common to preserve the bones, particularly the skull, of the dead, and carry them about, at times carefully anointing them with oil, and even sharing food with them.

Heathenism is here seen in some of its lowest and most

disgusting forms; though it may be said in alleviation that there is little of that deliberate cruelty and none of that religious sacrifice of life found in many of the groups of the Pacific. Their religious rites differ in no material respects from those already described in connection with other groups. Stones, the incarnations of deities, are found every where, some of which are so noted as to be the recipients of gifts of food and to receive the prayers of certain priestly ones.

On the greater number of the islands, particularly on those south of the equator, what government there is is of a very democratic nature. A man is of importance in proportion to the amount of land he possesses and the number of slaves he owns. Each head man is the representative of a family of brothers, sons, &c., who are more or less dependent upon him, and who are always ready to sustain him. The state is thus divided into large families, each jealous of the other and ready to thwart the ambitious pretensions of any one of their number. On some of the islands, however, a particular family has by a series of fortunate events, either in peace or war, or in both, so extended its relations as to be paramount; and its patriarchal head is consequently the nominal king of the island. Yet there may be other families so powerful on these same islands as to prevent the establishment of a monarchy. The nearest like kingship is exercised on Apamama, including the two dependent islands of Kuria and Aranuka. On Apaiang a similar power is rapidly rising. On Maiana, Tarawa, Marakai and Butaritari there are nominal kings, but their power is far from absolute.

The explorers of the United States Exploring Expedition judged the inhabitants of the islands south of the equator to be less amiable and kindly dispositioned than those to the north; while Capt. Randall quite reverses the statement, and thinks the southern islanders much the cleverest and best natured. It is probable that the difference in the degree of government has something to do with the different judgments, and that the tendency to monarchism is greater in the more productive, and consequently more luxurious, islands of the northern portion.

The capacities of this race are developed in three principal directions; in the securing and preparation of food, the erection of houses, particularly of their noble council houses, and in the construction of their proas and the navigation of them.

So limited are their resources that a very considerable degree of ingenuity is called forth in securing their food from land and sea, as on the Marshall Islands by far the most important article of diet is the pandanus fruit. This is eaten raw when ripe, and even when green; it is also cooked and eaten fresh; and is also prepared with great labor for long preservation. The

cocoanut furnishes them with the meat and water of the nut at all stages of its growth. From the meat of the nut thousands of barrels of oil are yearly manufactured by their own hands and sold to traders, who take the most of it to Sydney. The meat of each nut is scraped by hand and exposed to the sun for two or three days, when it is pressed under a long, rude lever acting on a transverse log. Agents for the traders are found on each island, who pay the natives principally in tobacco and fire-arms. The cocoanut tree also furnishes them from its flower stem with a delicious sap that forms a most nutritious and healthy drink, especially for the children, who frequently 'get little else of aliment for days together. This sap ferments and intoxicates, often producing untold mischief and misery. And from it also, by boiling, they prepare a delicious syrup, which they keep in cocoanut shells hung up, frequently by hundreds, in their houses, and which they mix with water when their appetites or hospitality demands something especially delicate. But the cultivation of the taro makes the largest demands on their time, strength and ingenuity. First, trenches or patches are dug down through the sands and stones to the underlying reef rock. The fresh water oozes into these ponds in sufficient quantities to nourish their coarse, large-leaved varieties of taro. But the next step is to secure soil for it to grow in. For this purpose it is brought in baskets from wherever found, sometimes from miles distant. Frequently the soil is first sifted to separate the worthless particles of stone. Even leaves of certain trees are carefully gathered and picked to pieces and then placed about the taro roots to assist in forming a little soil. An almost incalculable amount of labor is thus spent on each root, and yet it is only raised in sufficient quantities to be considered a luxury. Much of it is very coarse and unpalatable, but there are most admirable varieties, and some grow in the course of years nearly to the size of a barrel.

In catching fish they are, as might be expected, remarkably expert, much of their sustenance coming from the sea. Probably that which I have seen on Ebon would be nothing strange of this people, by necessity so ichthyophagous. A flying-fish was one day seen darting about over the flats near our house, where the water was not more than a foot in depth. Two youth darted out like arrows and commenced throwing stones, that fell beyond the fish, and so frightened it still nearer the shore. After having for a time in this way worried and partially fatigued the fish, the chase commenced. The fish's constant effort was to regain the deep water, which his two pursuers as persistently defeated; for, strange to say, the poor fish seems not to be able to use its wing-like fins save in the fathomless

main. In less than ten minutes the fish lay passive in the hands of these expert fisher-boys. I have seen a school of two or three hundred bonitas driven on shore and speared with such consummate skill that scarce an individual fish escaped.

Their council and dance houses loom up in the distance, the most prominent of all other objects on shore. Many of them are over a hundred feet long, nearly fifty feet wide and thirty to forty feet high. They are nothing more than immense roofs, reaching to within three feet of the ground, their eaves resting on large coral slabs. It is here they congregate on every public occasion, in tumultuous rabbles of delight or anger. Here every public measure is carefully discussed, and here they dance and revel sometimes for many continuous days and nights.

Their proas are as admirable as those of the Marshall islanders, the only important difference being that the keel is curved up fore-and-aft so as to form the segment of a circle. A canoe without its outrigger when looked at from one side is consequently the shape of a gibbous moon. At certain seasons they devote days to sailing miniature canoes, the bodies of which are only about eighteen inches long, and the sails nearly two fathoms in length, and whose speed is at the rate of fifteen or twenty miles an hour!

It may be gathered from such facts that they are an active, intelligent race, and that nothing in their intellectual parts need deter us from attempting their civilization. Their language, though of course destitute of innumerable terms for material objects they have never seen, is not found more deficient as a vehicle for moral truths than the mass of uncultivated dialects, and is probably more full in the necessary terms than many. In coming from the other portions of Micronesia here we detect a greater difference lingually than between any of the other dialects with which we are acquainted. In the first place there is a far less variety of vowel sounds; and the palatal consonants *ch*, *j* and *sh*, with the dental *th* and *s* so frequent in the north and western groups, are unknown here. It is this fact that admits of Hawaiians acquiring this dialect so much more readily than any other of Micronesia. An article is found here elsewhere in Micronesia unknown. Yet in the use of suffixed or inseparable pronouns, which is the great peculiarity of the Micronesian dialects, this dialect is Micronesian.

THE ORIGIN AND CHARACTERISTICS OF THE MICRONESIANS

It seems by common consent to be admitted that the origin of this people was in Protonesia or Malaysia. The physical appearance of the people, no less than geographical relationship, points quite directly to the Philippine Islands. Le Gobien long since remarked of the color, features, language, customs and governments of the Caroline Islands that they resembled in many particulars those of the Tagalas of the Philippines. A careful comparison of the dialects now acquired by the different members of the Micronesian Mission with the Tagala, as given by Humboldt in his *Kawi-Sprache*, would doubtless establish Le Gobien's remark beyond a doubt.

M. Lesson's supposition of a Mongolian origin need not be more than mentioned, for it has been satisfactorily met by the naturalists connected with the expedition under Lutke. There are doubtless occasional individuals with a Mongolian cast of countenance, but isolated cases can never establish the theory.

So also both D'Urville's and Lesson's supposition of a negritic infusion from the islands to the south does not seem to me any more called for here than in the purest portions of Polynesia.

Some may feel the difficulty of supposing a migration eastward in the teeth of the North East Trade winds. This is stated by Latham himself, who still traces the Micronesians to some part of Malaysia, and who also, with probability, derives the Polynesians from the great Malay area through Micronesia. These imagined obstructions are entirely removed on ascertaining that it is only during the summer months, when the sun is in southern declination, that the North East trades oscillate sufficiently southward to reach the Caroline Islands. During the remainder of the year, the southern limits of the northern trades are found to the north of this, and along the parallels of the Caroline Islands variables and westerly winds prevail. Again, in the trade wind zone a current usually sets with the wind, and just to the south of it a reverse current sets to the east, assisting the voyager to make his passage in that direction.

These facts, never before, that I am aware of, noticed, satisfactorily account for the long involuntary voyages made by Micronesians both east and west through their extensive ranges. In the winter time they drift to the west when cast from their native islands; in the summer they drift to the east.

Kotzebue reports finding natives of Wolea (Ulíe, Swede's Island,) which is in the Caroline range to the south of Guam, on the Marshall Islands. And so also in 1857 the Rev. Messrs.

Pierson and Doane found on the Marshall Islands another company of natives from the same island, who had thus made the involuntary voyage of 1500 miles, while attempting the voyage from Wolea to Seypan, to the north of Guam. Every few years the Ralik islanders drifted westward, and come ashore all along the Caroline range. Marshall islanders are drifted to the Gilbert Islands. The mother of one of the highest of the Ralik Islands chiefs is now supposed to be on Maiana of the Gilbert archipelago. And several times within a few years have Gilbert islanders drifted northward to the Marshall Islands, and also westward to the Caroline Islands.

No further effort need be made to prove the western origin of the Micronesians possible, so far as the "land and sea conditions" of Latham are concerned.

And it is perfectly legitimate to remark upon the entangled series of voluntary and involuntary migrations that have during ages been taking place throughout Micronesia, that they in a considerable measure prevent the possibility of accurately tracing the sources of the inhabitants of the various islands; that is, of pointing out the course of primary migration from group to group of the Micronesian islands, as Hale has accomplished, it for Polynesia, and as he suggests it may be done in our territory.

I would also call attention to the thought that there is no need of denying an occasional arrival directly from some of the Mongolian areas, bringing more or less of Mongolian civilization. So late as 1836 there was at the weather, or Metalanim, harbor of Ponapi the figure-head of a vessel, which an intelligent Frenchman saw, who told me it seemed to him like the figure-head of a junk. It had belonged to a vessel that came ashore many years before, with a number of white men, the names of whom were given him by the natives.

Com. Wilkes gives a Gilbert Island tradition of a part of their ancestors having come from Banabe, which may have been Ponapi, and a part from Amoa, which was probably Samoa, or the Navigator's Islands. Capt. Randall has also given me the tradition of the chiefish family on Apamama, that fourteen generations ago their ancestors came from Samoa. These show there has been something the same passing and repassing between Micronesia and Polynesia, that there has been between the different groups of these areas.

But this need not disturb Dr. Latham's extremely probable supposition that Polynesia was first peopled from Protonesia or Malaysia through Micronesia. There is nothing in the difference of races to prevent the theory, but much to confirm it, as will presently be more fully alluded to. Then the facts just given, showing the physical possibility, and complete certainty, of Micronesia itself having been peopled from the west,

demonstrate with almost equal certainty that the Micronesian ranges must have been at least one of the avenues through which Polynesia, and primarily, Samoa (according to Hale) was peopled. And when we look upon the improbability of the Polynesians having passed eastward through New Guinea, the Solomon and New Hebrides Islands, (or the Melanesian Islands), because that they have left no traces of their passage through those magnificent archipelagoes, we are shut up to Micronesia as *the* channel through which the eastern Pacific received its ancestors. This last view is so ably maintained by Latham it needs no further support. Should any however still persist in tracing the Polynesians through Melanesia, they cannot think of denying Micronesia to have been one of the lines of travel.

Concerning the points that distinguish the Micronesian from the Polynesian, much has been written at random, and of but little relevance.

We accept the division as a very convenient geographical expedient, for rendering the almost innumerable islands of the Pacific more manageable on our charts and in our treatises. It is also useful as an ethnological definition, as a subdivision of the extensive Malayo-Polynesian race. There are points of difference between the mass of the Micronesians and the Polynesians, but too much has been made of them; and to allow the use of the term to form in our minds the idea of a separate people, with few Polynesian affinities, is to be seriously deprecated. It is but one race that has drifted across the Pacific from Palao (Pelew) to Waiho (Easter Island.)

The complexion of the Micronesians is a few shades lighter than that of the mass of the Polynesians, the nose is more straight and aquiline and less flattened, the countenance has greater vivacity, and their frames are more agile and delicate.

Of the character of the Micronesian it may in general be said, that he is less impressible, more mild and less savage and voluptuous, than the Polynesian; but what has been said of the Gilbert islanders, shows this statement requires large limitation.

The arts of weaving and dyeing and navigation are somewhat peculiar to the Micronesian, particularly the first; and it is a sagacious remark of Mr. Hale, founded on the observations of Mr. Lesson, that the civilization of the Micronesians seems to have descended from a higher grade which had been attained in some more favorable situation, while Polynesian civilization seems to have risen from a lower condition to their present state.

The system of clanship found in the Marshall and Caroline Islands, with all its attendant social and political complications, is something peculiar to Micronesia, and peculiar even to a portion of it; and this gives opportunity for the remark that the Gilbert islanders are certainly quite as much Polynesian as Micro-

nesian, ethnologically. They are destitute of this system of clans; they have no knowledge of weaving; and they have much of that coarse indelicacy which is Polynesian.

M. D'Urville makes quite too much of the difference of languages between Polynesia and Micronesia. There is much of similarity in the grammatical structure of the languages. The principal characteristics of the Malayo-Polynesian languages, as given by Wm. Humboldt and found in Prichard's *Researches*, even to the dissyllabic radicals, are true of the Micronesian dialects. True, as we proceed westward there is a less close adherence to the law requiring each syllable to close with a vowel, and several un-Polynesian palatal sounds are heard; but these peculiarities are certainly not enough to require the hypothesis of a different race, especially when there is an evident tendency, even in the harshest dialects, to a vowel at the end of syllables.

I do not appreciate the statements of almost every voyager, that the tabu system is unknown in Micronesia, and have been much puzzled to know what was meant. There may not be the same outrageous and idolatrous exercises of the tabuing power; but tabus innumerable exist. They relate to every imaginable relationship of life—to birth and death, to eating and sleeping, to talking and fighting, etc., etc. Much of this might by some be spoken of as mere national habit and custom; but there are tabus at certain times imposed, and again removed, at the will of the priestly and chiefish ones, who hold communication with the spiritual world; and the power of tabuing certain localities, certain houses and trees, is as much exercised in Micronesia. The idea of tabu, is, it seems to me, as complete in the Micronesian's mind as in that of any other of the Pacific islanders.

It has also been given as one of the peculiarities of the Micronesians that they navigate by the stars, while Polynesians did not—a statement certainly requiring such large limitations as to lose its accuracy and force.

And again, it has been almost invariably given as a distinguishing characteristic of this people, that they eschew the use of the *ava*. Duperrey reported that though they had the plant on Kusaie, they only used the leaves; while in truth no islanders ever made more use of the *ava* root than the inhabitants of Kusaie, Ponapi, and I think also Truk (or Hogolen.)

Mr. Hale suggests that the little discs of shell that are used on almost all the islands, and that on some are strung together in such enormous quantities, are a kind of circulating medium, the idea of which is peculiar to Micronesia. I have lived many years among these islands and seen natives from every quarter, but never could see, though I knew of Mr. Hale's suggestion, that the idea of money was attached. They are highly valued as ornaments, and, like everything else, are used in barter.

Ke Awa Lau O Pu'uloa

The Many-harbored Sea of Pu'uloa

By MARY KAWENA PUKUI

These are legends told me by Akoni Kawa'a, a native of Aiea, who had married one of my mother's sisters. Many vacations I spent with this uncle of mine close by the entrance of Pearl Harbor, known then as Pu'uloa.

At the entrance was a pond built out into the water in the shape of a tennis racket. This pond, called Kapakule, was said to have been the labor of the Menehune, a people who were something like the "little people" of old Ireland. On the left side of the pond stood a stone called Hina, who represented a goddess of the sea by that name. Each time the sea ebbed, the rock became gradually visible, vanishing again under water at high tide. Ku, another stone on the right, was never seen above sea level. This stone represented Ku'ula, Red Ku, god of fish and fishermen. From one side of the pond a long wall, composed of driven stakes of hard wood, ran toward the island in the lochs. When fish swam up the channel and then inside of this wall, they invariably found themselves in the pond. A short distance from the spot where the pond touched the shore was a small *ko'a* or altar composed of coral rock. It was here that the first fish caught in the pond was laid as an offering to the gods. At the time I last saw it in 1907, this altar was fenced in by Edwin P. Mikalemi, the caretaker of the place and brother-in-law of Akoni Kawa'a.

We lived there with Mikalemi and his wife. Almost every day a friend or relative dropped in for short visit and that was how I became acquainted with Paika, Kinimake, Kanakeawe, and many others. Sometimes I was fortunate enough to be taken on fishing trips with these men. There was always a lot of sharks about, but no one feared them.

There were times when the sharks were caught in the pond at low tide, but no Hawaiian there ever dreamed of molesting them. Never shall I forget the day when a haole guest of Mikalemi went to harpoon one of the sharks in the pond. My uncle shouted for him to get away from there and swore as I had never heard him swear before. Those sharks were as dear to him as a relative, and he did not want to see them speared any more than he wanted us to be hurt in the same way.

At the age of twelve, I was taken to the cave of Ka'ahupahau, Cloak-well-cared-for. Most of the cave was deep under water. A small plant laden with red berries hung over the entrance,

and when I reached to pluck one, my uncle pulled my hand back quickly and chided me. Those belonged to Ka'ahupahau. Ka'ahupahau had a brother Kahi'uka, The Smitingtail, whose stone form was a good distance away from the cave, lying deep in the water. Yet it was plainly seen from the surface. Ka'ahupahau's son, Ku-pipi, had his home where the drydock was built and sank about thirty years ago. These were not the only sharks at Pu'uloa, for like all members of royalty there were others to stay about and serve them. Ka'ahupahau was the chiefess of sharks in the length and breadth of the Pearl lochs, hence the old saying, "*Alahula Pu'uloa he alahale na Ka'ahupahau,*" "Everywhere in Pu'uloa is the trail of Ka'ahupahau."

Her brother and she were born, not sharks, but human beings. One day a great shark god saw them and converted them into sharks like himself. Every day they swam up a stream at Waipahu and there they were fed on 'awa by relatives. 'Awa was always the food of the gods. When they became too large to swim upstream, the offerings of food were carried to the lochs for them.

Ka'ahupahau made a law that no man should be harmed in her domain, nor should any shark touch the corpse of one who was drowned. This law was the result of remorse over the death of Papio.

Papio was a pretty girl who used to go surfing at Keahi, a place between Pu'uloa and Kalaeloa, now Barber's Point. One day she met Koihala, an aged relative of Ka'ahupahau, who was busy stringing *kou*, *ma'o*, and *ilima* blossoms into leis for her beloved shark "grandchildren," Ka'ahupahau and Kahi'uka. Papio begged for a lei, which was, according to the standards of that time, a very rude thing to do. Each time she begged, Koihala refused to give her a lei. Papio then went to her surfing and on her return snatched one of the leis from Koihala and went away with a laugh. Koihala was filled with anger and when she took the leis to the beach, she told Ka'ahupahau all about it. Ka'ahupahau, too, became angry with Papio.

Papio crossed the channel, found a large rock and stretched herself on it with her long, beautiful hair trailing in the water. She did not suspect that Ka'ahupahau had sent a shark to destroy her. Papio was seized, drawn under water and killed. Then her blood was spewed on the shore not far away, staining the soil there red to this day.

Ka'ahupahau soon recovered from her anger and became very sorry. She declared that from hence forth all sharks in her domain should not destroy, but protect the people round about. As flowers were the cause of the trouble she forbade their being carried or worn on the waters of Pu'uloa. From

that time all the people of that locality and the sharks in the lochs were the best of friends.

Ka'ahupahau hardly ever ventured from home but sharks from the other islands came to pay her visits instead. She had them watched very closely and should there be a man-eater among them, he was beaten to death by her brother Kahi'uka and the other sharks. Kahi'uka's tail was longer on one side than the other, and with this tail he thrashed and smote any shark that offended his sister.

It was said that a man-eater was often detected by the way he spoke. He referred to the fishermen he saw as "fat crabs," that is, "a dainty morsel."

At one time a large company of sharks came to visit from Hawaii, Maui, and Molokai. They had planned to make a circuit of the islands and perhaps later to visit Kahiki. They stopped at Pu'uloa to visit Ka'ahupahau. Most of these had human relatives and were not desirous of eating human flesh, but among them were some who disregarded the relationship, and learned to like them. Mikololou was one of the latter. "What fine, fat crabs you have here," he remarked. Ka'ahupahau, pretending not to hear, led them far into the lochs to be entertained. A signal was given to the fishermen who stretched nets across the entrance. One net was not enough, but many, many nets were needed, one behind the other. After a pleasant visit with Ka'ahupahau the sharks made ready to continue on their journey. There at the entrance they met a barrier. The sharks of the lochs attacked the man-eaters from outside and beat them unmercifully. A shark from Kau, Hawaii, who was not a man-eater, threw his weight over the nets and pressed them down. His sons changed themselves into *pao'o* fishes and leaped where the net was forced down, thus escaping from the place where the battle of sharks was raging. Mikololou was caught fast in the nets and dragged ashore where his head was cut off and his body burned. The head was left high and dry on the sand, exposed to the heat of the sun. There it remained until the flesh dried up and the tongue fell out.

Some children came along with a dog one day and seeing the tongue, they kicked and tossed it about. The dog ran about with their new plaything, hither and thither, and finally dropped it into the sea. A strange thing took place. The spirit of Mikololou took possession of his tongue at once and it again became a shark which left Pu'uloa in haste to be out of Ka'ahupahau's reach. Thus did this saying come about, "*Make o Mikololou a ola i ke alelo,*" "Mikololou died and came to life again through his tongue." This saying has been used

since that long ago time to mean a person who, finding himself in a very precarious position, talks himself out of it.

It was said that when the nets of the fishermen, used as an entrance barrier, were torn by an enemy shark, Ka'ahupahau made a net or barrier of her own body which none was able to tear through. Never would she let any monster of the deep destroy her people. She loved them and they loved her.

Because the sharks, though numerous, were not harmful anywhere within the Pearl Lochs, the natives used to have fun mounting on their backs and riding them as cowboys ride horses. To turn them around, a little pressure was used just back of the eyes. Is this a tall fish story of men riding sharks? No, it is not. My uncle said that it was true and so did the historian Kamakau.

When a drydock was built at Pu'u'loa about thirty years ago, the old timers shook their heads. The drydock was all right, but the location was not good, for it was directly over the home of Ka'ahupahau's son. The *kia'i* or guardian of the place would resent the intrusion of this chief's home and disaster would surely result. When the crash came and the dock, well built though it was, fell shattered and broken, it was no surprise to the old timers. In spite of the disaster, no life was lost, for Ka'ahupahau did not delight in the loss of human life,—only one life did she order taken, and that to her everlasting regret.

Another guardian of Pearl Harbor was Kanekua'ana, Kane-the-elder, who was said to have introduced the *pipi* or pearl oyster to the water there. They were her special care and interest. Like Ka'ahupahau, she was a supernatural being, a *mo'o* or lizard-like water spirit.

The *pipi* was called the "*i'a hamau leo*" or "fish-with-a-silenced-voice." It was not the *pipi* that was silent but the people who gathered them, for it was taboo to utter a sound, lest a breeze arise suddenly to ripple the surface of the water and the *pipi* vanish completely. Those who gathered the *pipi* gestured and pointed like deaf mutes until they had all they wanted.

I have heard, though not from a Hawaiian source, that it was the muddy deposits on the sea floor that caused the disappearance of most of the *pipi* in that locality. According to the Hawaiians, it was the wrath of Kanekua'ana that made her take them back to Kahiki.

In the olden days taboos were imposed on certain sea foods several months a year to allow them to multiply and increase. Then the taboo was lifted and the people were permitted to

help themselves. In this way the food supply was insured year after year.

One day, an old woman went to get some sea weeds and found a number of large *pipi* which were taboo at the time. They looked good to her, so she took them and placed them in her bag under the sea weeds. The *konohiki* or head man came to look into the bags of the fishers and found the prohibited *pipi* in her bag. He emptied it into the sea and scolded her. She knew that she was wrong and answered nothing. After gathering enough sea weeds for herself, she departed for her home. The *konohiki* followed her and demanded payment. She pleaded with him not to be harsh because she was a widow and poor, but he kept insisting until she gave him a coin, all the money she had. This was at a time after the haole had brought money to Hawaii nei.

Kanekua'ana, the guardian of the *pipi*, saw all this and became very angry. She was fond of this old widow to whom she was related. The emptying of the basket she felt was just, but the following after and demanding the payment for the *pipi* he had already returned to the sea was unfair. That night her spirit took possession of a neighbor who often acted as her medium and told all of those present that she was taking the *pipi* to Kahiki from whence she brought them. A few would be left, but they would never be as numerous as they formerly were. Kanekua'ana kept her promise to take most of the *pipi* away, for only a few can be found in the water there today.

Nowhere else in all Hawaii were there so many kinds of bivalves as in Pearl Harbor. There were large and small ones, thin-shelled and thick-shelled ones, beside the *pipi*, famed in legend and chants. These, too, have dwindled in number.

Keahi, lying between Pu'uloa and Barber's Point, is the place where the finest 'o'io fish, *Albula vulpes*, was caught. This fish is esteemed as one of the best for eating raw. Those caught at Keahi have a fragrance somewhat like that of the *lipoa* sea weed and when brought to the market, sold readily. All the market men had to say was, "These are from Keahi," and his supply would vanish in a short time. There were times when the market man would try to palm off some 'o'io from another locality, but no old timer was ever deceived, for his nose knew the difference.

A wide plain lies back of Keahi and Pu'uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family 'aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world.

Here they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of the homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalae-loa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body the size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, "*Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake ilio.*" "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her 'aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores.

Kaopulupulu was a prophet when Kahahana was ruler of Oahu. He served faithfully, but his chief was so arrogant and thoughtless that Kaopulupulu returned to his home in Waialua. There he had his knee tattooed. As the words *deaf* and *knee* were the same, *kuli*, he had his knee tattooed so that all might know that the chief was deaf to all sound advice. When news of this tattooing reached the chief, he angrily ordered that Kaopulupulu be put to death.

The warriors went to fetch Kaopulupulu and his son Kahulupue. They were taken first to Waianae where Kahulupue was stabbed and seriously wounded. His father called out to him, "Make every effort to reach the sea, then the land shall belong to the sea." He ran and plunged into the sea, where he died.

Kaopulupulu was brought to Kapua'ikaula at Pu'uloa and there he was killed. Before he died he prophesied that where his body would be laid at Waikiki, there also would his chief's body be laid. The thought that remained uppermost in his mind before he died was to "give" the land away to a power from across the sea. His corpse was taken by canoe to Waikiki and laid on the altar of a heiau.

With Kaopulupulu gone, it was easy for Kahakili of Maui to invade Oahu and seize the kingdom. Kahahana, his wife and friend, fled and hid in the wilderness at Moanalua. After

a time he, too, was caught, killed at Pu'uloa and taken by canoe to Waikiki where his body was laid on the very same altar that Kaopulupulu's had been.

Perhaps one wonders what this has to do with Pearl Harbor, but this is what I heard some old folks say when I was a youngster. Kaopulupulu could have escaped to Kauai, had he so chosen, but he knew that only by his death could he accomplish the greatest desire he had in mind,—to give away this land. He died at Pu'uloa.

Many years later, when sugar culture progressed and duties on our exports to the mainland were too high, an agreement was made between King Kalakaua and the United States Government to let the United States have the use of Pearl Harbor and in exchange our exports were to go in duty free. This was our Reciprocity Treaty. What land went first to the power from across the sea? Pearl Harbor, the place where Kaopulupulu died. His cry to his son to strive to reach the sea that the land might belong to a country from across the sea had been fulfilled when Hawaii *nei* was annexed to the United States.

Whether these things just happened or whether they were in fulfillment of prophecy, I do not know, but it is interesting to know how those old folks at Pu'uloa felt about it. Mikalemi pointed out with pride the marker that set off the boundary of the land given to the United States and felt greatly honored that he was chosen to be caretaker there.

Translated by M. K. Pukui

Ka Loea Kalaiaina
Aug. 19, 1899

NA WAHI PANA O EWA

Noted Places in Ewa

. . . Here it is well for the writer to tell the story of this island Moku 'Ume'ume [island in Pearl Harbor now known as Ford Island]. This island is a blessing to Ewa's people for these reasons, (1) for watermelon cultivation and (2) *pili* grass for house thatching. Ewa's house builders gathered their *pili* grass for house thatching here until the time came when foreign shingles were introduced, then thatching was discontinued. The last grass thatched house was that of the supreme judge. All the grass for the thatching came from the island of Moku 'Ume'ume. This island is arid and waterless. When the melon growers lived there, they got their water from Kahuawai, Puhikani, Napuea or the plantation water at Waipio. Those were the places where Moku 'Ume'ume got its water

supply. This was the place where mullet net-fishers lived. On the other side of the island is a big cave and that was the "house" occupied by fishermen. The name of the cave was Kane-ana, Kane's cave. Everybody knows of this rock cave. The writer recalls a song about this cave composed by the boys of Waikele.

Greetings to Kane's Cave	Chorus—Tossing to and fro.
Where we slept.	Legs drawn up.
Crude mates spread,	Dawn is breaking,
Jackets for pillows.	Day approaches.

Perhaps I shall tell of the greatest blessing on this island today for its former blessings are forever gone.

1. This little island is entirely covered with algeroba trees good for fuel.

2. An artesian well was drilled recently by John Ineti and his employer. Water has come up out of the earth that is refreshing and cool. The traveller who visits this island surrounded by the sea, finds the water refreshing, but the writer has not drunk of that refreshing water. The waterless land gains life. In former days water came up from inside of it and there was no lack of water.

It has been heard that Ah Lo has been there to see the beauties of the island and that he has offered thirty dollars an acre to the owners of the island. If that is so, "Gobble, gobble, says the turkey."¹ This is the story of the island that separates the three lochs [literally, inland seas]: 1. Waiau, Waimalu and Kalauao; 2. Halawa; 3. Waipio and Waiawa, the harbor where boats race today. In these places money is spent from the pockets of the people on boat racing. The places are well known to this day.

COMMENTS OF THE TRANSLATOR

Moku 'Ume'me, Island-of-attraction, was the place where the sport called 'Ume was played. No virgin or unmarried person was permitted to take part, for it was only for the married who were not blessed with offspring.

On the day selected for the 'ume, every one helped to gather faggots for a large bonfire and that night all came together to sit around the lighted bonfire. A master-of-ceremonies went about chanting gaily with a feather-tufted wand in his hand. This wand was called a *maile*. He would touch a man here and a woman there and the two would go elsewhere by themselves.

¹ The Hawaiian word for a big sum is *pokeokeo*, the same word used for a turkey's gobble. M.P.

So it went until the scrambling of the participants was completed.

If after getting outside, the woman refused to have anything to do with her companion, they returned to the place where the 'ume was held. As a general rule, objections were not voiced after one had been touched by the *maile* wand.

The husband was not permitted to be jealous of his wife when she was with another, nor the wife of her husband.

The next day, the wife returned to her husband and the husband to his wife. Should a child be conceived as a result of the 'ume, it was regarded as the offspring of the husband and not of its natural father.

The 'ume was not for chiefs, but for the common people.

Ka Loea Kalaiaina
July 8, 1899.

Here, let me relate the story of a man named Hanakahi who lived in Pu'uloa. He was a fisherman and did as Maihea did in preparing poi with prayers to the unknown gods whose names he did not know. This was how he prayed, "O unknown gods of mine, here is 'awa, fish and poi. Grant me success and blessings in fishing." Thus he prayed until he met the gods to whom he prayed.

After the gods had left Maihea to go to Pu'uloa, they reached Hanakahi's house in the afternoon. When they arrived, Hanakahi had returned from his fishing. The fish was cooked, the 'awa was chewed and he was in the act of straining it when they got to the door. As soon as Hanakahi saw them he invited them to come in, which they did. Hanakahi knew that he had company to share his 'awa with, so he set down two more cups, making three in all. He finished his straining and poured the 'awa into the three cups. When the cups were filled, Hanakahi said, "Wait before drinking your 'awa until I have called upon my unknown gods." "Hearken," said Kane, "the gods whom you have never seen are the two of us and in the future call us by our names, Kane and Kanaloa." This was the first time that Hanakahi beheld his unknown gods.

After Kane had finished speaking, they drank their 'awa and then he said again, "Because you have asked to prosper in your fishing, for you have been made weary by going out to the ocean, therefore we bless you and you shall no more be weary. We are going now and shall return in the early morning." They went as far as Ke-ana-pua'a, The-hog's-cave, and began to build an enclosure for fish. The walls are there to this day. They looked at the wall they built and found it

unsatisfactory, therefore they moved on to Ke-po'o-kala, Kala-fish's-head, and made another. Finding that that too was unsatisfactory they moved to the opposite side and built one that satisfied them. They then placed fish of every kind in the enclosure they built and made a fixed law that all fish that entered it were never to go out through the entrance where they had come in; nor go over the wall. The laws which they imposed on the fish remain fixed to this day. This enclosure is the one called Kapakule to this day and is at Pu'uloa.

COMMENTS BY THE TRANSLATOR

The walled pond, Kapakule, was destroyed when the channel at the entrance of Pearl Harbor was dredged. According to Kailiahi Mikalemi, wife of the old caretaker, the man in charge of the project respected the old customs, though he did not understand them. Knowing how the natives felt about the two stones Ku and Hina, he took them to a deep place in the sea and there he let them down where none would harm or defile them. He was asked before that whether he was going to show them around as curiosities. "No," he answered, "they were objects of reverence, so I shall put them in the sea where they really belong." Those old people at Pu'uloa were certainly grateful to him for that.

It was said that Kane, god of life and fresh water, and Kanaloa, god of the deep sea, built the pond. Whenever Kane wished a big task done, the Menehune were always at his command. They did their work at night and it was custom of theirs to finish whatever they had to do in a single night. Thus Kapakule, The-enclosure-for-*akule*-fish, was built. Fish from the deep sea came into the pond, especially the *akule*. There were always fish there.

Then some women went to fish there and one of them was in her monthly period. The god, who despised defilement, left the pond and fish no longer came in. According to my uncle Akoni, a ceremony was imperative to bring back the fish. A black pig was secured, a white cock and some *'awa*. As only a person who did not know defilement was to take the offering to the shrine at the end of the pond, a small girl was selected for the task. Small children of either sex, when chosen for such work were called *'ula-pa'a*, red-held-in, that is, before adolescence. The food was served to those who took part in the ceremony, with certain portions set upon the shrine for the gods. This ceremony was performed on the night of Kane. The next day fish were seen once again in the pond, but not as

numerous as before. Although fish were unable to go out when caught within the enclosure, sharks went in and out with the tide.

Written by M. P. Pukui

Hawaiian Ethnological
Notes, Vol. 1. Kahuna
Lore.²

WAIKELE, EWA

Notes taken on a visit there with Lahilahi Webb,
a native of Waikele.

Lahilahi talked of the different kinds of bivalves she knew in her youth, the *pipi* or pearl oyster, the *papaua*, the 'owa'owa-ka, the *nahawe*, the *kupekala* and the small, white *mahamoe*. The *mahamoe*, she said, is no longer found. The *pipi* was found occasionally, but anyone finding them could not hail a companion to come over to help him gather them or they would vanish instantly. That is why they were referred to as "the silent fish of Ewa." They were eaten raw, but were rather watery and slimy. When prepared for favorite children or for chiefs, they were laid on *ahu'awa* [*Cyperus laevigatus*] fibers and the fluid around them allowed to drain off, then salted and eaten. Her grandfather used to bring them to the *alii*, wrapped in *ti* leaf bundles. The *pipi* were good, but when too much were eaten raw, they left a bitter taste in the mouth. The *kupekala* was far more delicious and was about as large as a fist. Once she watched two of her relatives gather them. They looked down from the boat and when they saw them, they dived down with hammers and pounded them loose.

Pohaku-pili is a legendary stone, located up Poniohwa stream, Waipahu, above the spot where Ka'ahupahau, the shark goddess of Ewa, used to swim up to be fed. This spot was called Ka-wai-a-hu'a-lele. The water of flying sprays. Her brother, Kahiuka, also a shark, was fed at Waiawa.

² Manuscript in the Bernice P. Bishop Museum, Honolulu.

MINUTES OF THE ANNUAL MEETING FEBRUARY 25, 1944

The annual meeting of the Hawaiian Historical Society was held on Friday, February 25, 1944, at 4:30 o'clock p.m., in the Society's room at the Library of Hawaii.

The minutes of the last annual meeting (February 26, 1943) were read, approved and accepted.

The report of the President was presented by Professor Kuykendall. It was voted that this report be accepted and ordered placed on file.

An unaudited summary of the report of the acting treasurer was read by Mrs. Violet Silverman. This report was accepted, subject to audit. President Kuykendall expressed the thanks of the Society to Mrs. Silverman for her services as temporary acting treasurer.

The report of the Librarian was read, approved and accepted.

Election of Officers: The report of the Nominating Committee, submitted by Chairman R. J. Baker, was as follows:

J. Tice Phillips, President for one year

Kenneth P. Emory

John T. Waterhouse

Bernice Judd

} Trustees to serve for two years.

Maude Jones, Trustee to serve for one year, filling unexpired term of J. Tice Phillips.

Mr. J. Tice Phillips was nominated for President to serve for one year. There being no further nominations, it was voted that the nomination be closed and the Secretary instructed to cast the ballot. The Secretary having cast the ballot, Mr. J. Tice Phillips was elected President to serve for one year. Mr. Kenneth P. Emory, Mr. John T. Waterhouse and Miss Bernice Judd were nominated Trustees to serve for two years. There being no further nominations, it was voted that the nominations be closed and the Secretary instructed to cast the ballot. The Secretary having cast the ballot, the above named Trustees were elected to serve for two years. Miss Maude Jones was nominated Trustee to serve for one year, to fill the unexpired term of Mr. J. Tice Phillips. There being no further nominations, it was voted that the nomination be closed and the acting treasurer instructed to cast the ballot. The acting treasurer having cast

the ballot, Miss Maude Jones was elected Trustee to serve for one year, to fill the unexpired term of Mr. J. Tice Phillips.

The Secretary read a Resolution, prepared by President Kuykendall, on the death of Judge Frederic William Howay. This Resolution was accepted by a rising vote. The Secretary was instructed to send copies of this Resolution to the members of the family of the late Judge Howay and to certain societies of which he had been an honored member.

The following names were submitted for membership:

Mrs. Florence Hall Macintyre, Miss Dolla Fennell, Mrs. Rena Miles Kanealii, KGMB by Victor Eckland. It was voted that these names be accepted for membership in the Society and that they be notified in the usual manner.

There being no further business, the meeting was adjourned.

MAUDE JONES

Recording Secretary.

REPORT OF THE PRESIDENT

February 25, 1944

To the Members of the
Hawaiian Historical Society:

During the past year, the Society has continued the policy of limited activity that was adopted after the attack on these islands in December, 1941. In view of the favorable turn which the war has now taken in the Pacific, it would seem that the time has arrived for the Society to do some post-war planning and perhaps to adopt a more active policy for the coming year.

During the year now ending the Trustees have held several meetings, and under their direction and in accordance with the authorization voted at the last annual meeting, the *Fifty-First Annual Report—for the year 1942* was published in September, 1943, containing some important and interesting documentary material.

The question of the position and administration of the Society's library has been under serious discussion by the Trustees. It appears that a friendly conference on this subject with the directors of the Library of Hawaii is in order, including a study of the agreement between the Society and the Library of Hawaii. The question is a difficult one, due to war-time conditions, and the remarks here made are not to be construed as implying a criticism of anyone. But it would be desirable to have a clear, written, and formally adopted set of regulations for the government of the Society's library, which has a very high historical and monetary value.

The Society has suffered a loss in the death of Judge F. W. Howay of New Westminster, British Columbia. Judge Howay became a member of the Society in 1923 and in 1929 was made an Honorary Member. He came to Hawaii first in 1928 on the invitation and as a guest of the Captain Cook Sesquicentennial Commission. I think it is not an exaggeration to say that he fell in love with these islands, and he subsequently made several visits here and would almost certainly have come once more if the war had not intervened. Members of the Society are familiar with the important contributions Judge Howay made to the historiography of Hawaii. He had a remarkably complete and accurate knowledge of the history of the Northwest Coast of America and of the relationship between that region and the Hawaiian Islands, and he was very generous in sharing his

knowledge with others. We mourn his passing, both as a friend and as a student of history.

During the course of the year, Mr. Thomas W. Ellis resigned as the Society's representative on the Board of Trustees of the Library of Hawaii. On the nomination of the Trustees of the Society, Mr. B. Howell Bond was appointed by Governor Stainback to succeed Mr. Ellis on the Library Board. Mr. Ellis also resigned as Treasurer of the Society, and since it was found impractical to name his successor immediately, Mrs. Silverman very obligingly undertook to carry on that work as Acting Treasurer until the incoming Board of Trustees has been organized. Mr. Ellis served as Treasurer for twelve years and carried on the work of that office with great fidelity and efficiency. He is abundantly entitled to the gratitude of the Society.

Among publications during the past year, it is appropriate to mention the book *Hawaii: Off-Shore Territory* by Helen Gay Pratt, which gives an interesting and well-organized account of the development of Hawaii since 1898. The book is designed for the use of senior high school students, but is entirely suitable for reading by the general public. It is the third in a series prepared by Miss Pratt to provide "suitable, authentic and well-graded Hawaiian historical material for use at all levels of the public school system." The first two of the series are *The Hawaiians, an Island People* (published in 1941) and *In Hawaii: A Hundred Years* (published in 1939).

Attention may be called to the action of 1943 Legislature in providing (by Joint Resolution 6), for the collection and preservation of all types of material that will be needed when the history of Hawaii's part in the present war is written. The work of collection and preservation was assigned to the University of Hawaii which was made the official depository for such material. The University has established the Hawaii War Records Depository and placed it in charge of a faculty War Records Committee.

Hawaii's status under martial law since December 7, 1941, has been the theme of a number of articles, some of major importance, published in various periodicals. Some studies of a more general historical character have likewise appeared. Noteworthy among these are two articles by Professor William A. Russ, Jr., of Susquehanna University, one on "Hawaiian Labor and Immigration Problems before Annexation," published in the *Journal of Modern History* for September, 1943, and one on "The Role of Sugar in Hawaiian Annexation," published in *The Pacific Historical Review* for December, 1943. Dr. Donald Rowland, formerly of the University of Hawaii and now at the

University of Southern California, contributed to the March, 1943, number of the latter periodical an article on "Orientals and the Suffrage in Hawaii." In the September, 1943, number appeared an article by Dr. Harold W. Bradley of Stanford University on the subject, "Hawaii and the American Penetration of the Northeastern Pacific, 1800-1845."

Respectfully submitted,

RALPH S. KUYKENDALL
President.

TREASURER'S REPORT

February 20, 1943 to February 22, 1944

INCOME:

Balance in Commercial Account as of Feb. 20/43	\$ 814.52	
Dues	392.00	
Sale of Reports	16.25	\$1,222.77

DISBURSEMENTS:

Dues California Historical Society	\$ 10.00	
Dues Pacific Historical Review	4.00	
Dues Hawaiian Volcano Research Association	5.00	
Annual reports	431.70	
Bishop Trust (Safe deposit & custodian fees)	6.60	
Printing, postage, envelopes, etc.	57.15	
Purchase of books	64.25	
Binding, magazines and reports	34.10	\$ 612.80
Balance in Commercial Account as of February 22, 1944		\$ 609.97

ENDOWMENT FUND:

Balance in Savings account as of Feb. 20/43	\$ 848.43	
Interest on Savings account	5.81	
Interest on Bonds	86.25	
Dividends on von Hamm-Young stock	77.49	
Dividends, Pacific Gas & Electric stock	75.00	
	\$1,092.98	
Deduct price of War Bond, Series G	500.00	
Balance in Savings Account as of February 22, 1944		\$ 592.98

ASSETS:

Two \$1,000.00 Theo. H. Davies & Co., Ltd., Bonds, par	\$2,000.00	
Seventy-five shares von Hamm-Young preferred stock cost	1,517.60	
Fifty shares Pacific Gas & Electric Co. preferred stock cost	1,506.95	
U. S. War Savings Bonds, Series "G" cost	500.00	
Cash in Commercial account	609.97	
Cash in Savings account	592.98	
		\$6,727.50

Audited and found correct
D. W. ANDERSON,
Auditor.

Respectfully submitted,
VIOLET A. SILVERMAN,
Acting Treasurer.

REPORT OF THE LIBRARIAN

1944

The Library of the Hawaiian Historical Society has continued to function in its limited scope for the past year.

Books have been bought and accessioned but no cataloging has been done as no time has been allotted for protracted work in the library because of the shortage of workers in the Library of Hawaii.

The books in the Hawaiian language, the annual reports, reprints and papers of the Historical Society and other valuable books belonging to the library that were put away after the Blitz have been returned to their regular places on the open shelves. When checking over the books in the Hawaiian language before putting them back on the shelves it was noticed that many of them should be repaired. It might be wise to have them done now.

Some books and continuations were sent to the coast bindery for repair and binding. It takes about six months now instead of the former six weeks for the books to come back from the bindery but as long as these books are not in much demand it is better to send them to the coast bindery to insure uniformity of binding in our continuations.

The library has been used more this year than it was the year before. Some of our members have used it a good deal. Several service men who are members of mainland historical societies and are used to doing a great deal of research have been using our library. They have been high in praise of the Historical Society collection. The books of the Society have been used by your librarian to help research workers who are non-members but who are doing a serious piece of research. One in particular found material on volcanoes that he couldn't find anywhere else.

We have had requests for reports from mainland firms and have on the books other requests which will be sent out in the near future. There have been two instances of exchanges being made to help fill out files of reports, reprints and papers. One brought in duplicates to exchange while the other gave us in exchange seven volumes of The Historical Records of New South Wales and a copy of Capt. Cook's Connections with Australia.

The Historical Society has purchased for its collection Pacific war books as well as the current books on Hawaii. The

Trustees felt that the war books should be included so the record would be complete in the future. There has been published quite an array of Hawaiian picture books, some worthwhile such as John Kelly's *Etchings and Drawings*, and Lorraine Kuck's *Hawaiian Flowers*, while others are not worth mentioning. Books bought were: *The South Seas in a Modern World* by Keesing; *International Rivalry in the Pacific* by Brookes; *They were expendable* by White; *Into the valley* by Hersey; *The last man off Wake Island* by Bayler; *I saw the fall of the Philippines* by Rumolo; *Remember Pearl Harbor*, 1st and 2nd editions, by Blake Clark; *Within the sound of these waves*, by Chickering; *Good Evening* by William Ewing; *The Battle for the Solomons*, by Wolfert; *The Hawaiians, A Forgotten Race*, by Steven Lee; *South Sea Lore* by Emory; *The Raft* by Trumbull; *Guadalcanal Diary* by Tregaskis; *Paradise Ltd.*, by Clark; *Thunder in Heaven* by Armine von Tempski; *American Polynesia and the Hawaiian Chain*, by Bryan; *Hawaii at War* by Riley Allen; *The Victory handbook* by The Women's Division of the Office of Civilian Defense; *The Big Five* by Jared Smith, and *The Diary of Mary Atkins*. Gifts received were: *Hawaiian Queeriosities and Hawaii in a (Coco) Nut shell* by George Armitage; *The Last cruise of the "Cheng-Ho"* by Mr. Otto Degener and the *Wool industry in Oregon* by Mr. Alfred Lomax. I wish to acknowledge with thanks the gifts received from the Bishop Museum, the University of Hawaii and the government departments that sent us their publications.

Respectfully submitted,

(sgd.) VIOLET A. SILVERMAN
Librarian

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1. Papers should be in a form suitable for publication and complete when communicated to the Society.

2. Copy should be typewritten, lines double-spaced, and on only one side of the sheet. Use good paper of letter size, approximately $8\frac{1}{2}$ x 11 inches.

3. Leave margins as follows: $1\frac{1}{2}$ inches at the top and on the left side, 1 inch at the bottom and on the right side.

4. If possible keep the number of lines on each sheet the same. This is a convenience to the printer in estimating the length of the article when printed.

5. Pages should be numbered consecutively, but, if necessary, additional pages may be inserted; in such case, note on the bottom margin of the page after which the insert is to be placed, the number of pages to be inserted, as Insert 8a-8c, and then number the pages to be inserted, 8a, 8b, 8c.

6. Short inserts may be pasted (not pinned) to the pages in which they are to be inserted, with the place of insertion clearly marked.

7. Fasten the sheets of a manuscript by clips or pins. Do not sew or tie them together, as they are likely to be torn.

8. References should be given, in footnotes, for all quotations and for important statements, especially when based on original sources or on newly discovered, little used, rare or doubtful authority.

9. For every footnote there must be a key number placed above the line directly *after* the portion of the text to which it applies. A footnote may be placed either (1) directly below the line in which the key number appears and separated from the text by lines drawn across the page, or (2) at the bottom of the page and separated from the text by a line ten or more spaces measured from the left margin.

10. Number footnotes consecutively throughout the entire article.

11. Hawaiian words which have not become well Anglicised, names of ships, newspapers, periodicals, and titles of printed books should be italicised (i. e. underlined in manuscript), and not put in capital letters or inside quotation marks.

12. The Society reserves the right to reject manuscripts which are not in suitable condition for publication, and to request authors to make necessary revisions.

EXAMPLES OF FOOTNOTES IN APPROVED FORMS

¹ Peter H. Buck, *Vikings of the Sunrise* (New York, 1938), p. 256.

² Charles A. and Mary R. Beard, *The Rise of American Civilization* (New York, 1927) II, 614.

³ Richard W. Van Alstyne, "Great Britain, the United States, and Hawaiian Independence, 1850-1855," *Pacific Historical Review*, IV (March, 1935), 21.

⁴ W. F. Frear, quoted in *Honolulu Star Bulletin*, April 15, 1916.

⁵ *Pacific Commercial Advertiser*, Feb. 3, 1859.

⁶ F. W. Hutchinson to Parker Makee, Oct. 2, 1868, Interior Department Letterbook 8, Archives of Hawaii.

⁷ Privy Council Record, III (Aug. 30, 1850).

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